The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
In ST. LUKE'S CHURCH . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In CHURCH OF THE ANNUNCIATION . . 8½ " and 4 "
In CHURCH OF THE HOLY COMMUNION . 8 and 6 "
On Fridays, evening Prayer, with Lecture, at 8 P. M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In EMMANUEL CHURCH . . . . 9 A. M., and 5 P.M.
In CHURCH OF THE HOLY APOSTLES . . 9 "
In GRACE CHURCH BROOKLYN HEIGHTS, . 9 " and 4 "

Calendar for November.

18. Twenty-Fourth Sunday after Trinity.
25. Twenty-Fifth Sunday after Trinity.
30. St. Andrew, the Apostle.

DECEMBER.

2. ADVENT SUNDAY.
9. Second Sunday in Advent.
16. Third Sunday in Advent.
19. Ember Day.
21. St. Thomas the Apostle. Ember Day.
22. Ember Day.
23. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the birth-day of Christ, commonly called CHRISTMAS DAY. [Proper Psalms instead of Psalms for the day.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
30. Sunday after Christmas.

THANKSGIVING DAYS, APPOINTED BY THE CIVIL AUTHORITY.

November 15. New Hampshire, North Carolina.
" 29. Massachusetts, Connecticut, Maryland,
" " Pennsylvania, New-York, Vermont,
" " Rhode Island, New Jersey, Ohio.

☞ The Proper Service for the Day is printed immediately before the Family Prayer.

Poetry.

To the Editor of the Churchman:

Having taken up a manuscript book called "*Nugae Canorae*" in the study of my friend the Rev. Edward Miller, whose sermon on Church Music, published at Appleton's and Wiley's, you so kindly noticed some months since, I cannot resist the inclination to send you the following delicious *norceau* with Mr. Miller's translation into *Horatian verse*.

J. C. R.

"*Piscator*, Come let me tell you what holy Mr. Herbert says of such days and flowers as these; and then we will thank God that we enjoy them; and walk to the river, and sit down quietly, and try to catch the other brace of trouts. Izaak Walton, P. 1. Ch. I.]

Sweet day, so cool, so calm, so bright,
The bridal of the earth and sky;
The dews shall weep thy fall to-night,
For thou must die.

Sweet Rose, whose hue angry and brave
Bids the rash gazer wipe his eye,
Thy root is ever in its grave,
And thou must die.

Sweet Spring, full of sweet days and roses,
A box where sweets compacted lie,
My music shews you have your closes,
And all must die.

Only a sweet and virtuous soul
Like season'd timber never gives,
But, when the whole world turns to coal,
Then chiefly lives.

O Dies! alma et nitida et serena,—
Ætheris Terræque Hymenæe! roris
Decident pro te moriente fletus,
Vespere sero.

Flos Rosæ! stringens oculos profanos
Vivido, iratæ similis, rubore,
Jam tibi radix jacet in sepulcro
Mox perituræ.

Solibus lætis radians rosisque,
Ver! licet pyxin redoles amomi,
Musa te sortis moneat caducæ;
Omnibus exit!

Spiritus solum pius ac benignus,
Robur ut nescit solidum reflecti,
Sæculum quamvis ruat in favilla,
Fine carebit.

Selected Matter

Extracts from a Charge to the Clergy of the Diocese of Western New-York,

Delivered, August 15, 1849, at the opening of the Conventien in Trinity Church, Geneva,

ON RELIGIOUS TRAINING,

BEING THE SECOND CHARGE BY WM. H. DE LANCEY, D. D., LL. D., BISHOP OF THE DIOCESE.

THE CHARGE.

My Brethren of the Clergy—I have already, at former Conventions, stated to you that the causes which, since 1842, have delayed my addressing to you a second charge, were, the providential occurrence which prostrated me for eight months in 1845, and the additional Episcopal services which occupied me in the three following years in another and suffering Diocese.

Without further preface, therefore, I proceed to the subject to which I propose to call your attention at this time. The subject is, RELIGIOUS TRAINING.

Two systems in the process of religious education, or instruction, have existed:

One may be called the system of *excitement*.

The other the system of *training*.

The former supposes the baptised individual to be incapable of religious or spiritual action, until he is, at some period of life, early or late, awakened, impressed and changed by the Holy Spirit; with a view to whose action upon him it is necessary that human means should be used to arrest, disturb, and excite his mind on the subject of his salvation. Prior to this period he is in sin and apathy. At this period he is converted. Before this period he is incapable of any religious action acceptable to God. Prayer cannot be made: or if made, is an abomination. Praise is hypocrisy. Attempted obedience is utter failure, or unacceptable. The Deity is an object of disregard or aversion, and moral holiness is repudiated. Spiritually he is asleep, and must be awakened. He is in apathy, and must be aroused. He is dead, and must be quickened. Hence, for his religious preparation, he must needs submit to a system of excitement.

The latter—the system of training—supposes the individual to be capable of religious exercises from the earliest period of intelligence, not by nature, but in virtue of imparted grace pledged by covenant to him; by means of which, as he is empowered for moral action, so moral action is required, and may be acceptably rendered by him. Hence he is to be taught religious duties which he is to perform; he is to be taught religious doctrine which he is to believe; he is to be swayed by religious motives to which he is accessible; he is to be led to moral obedience which he can render; he is to share in Christian ordinances which are profitable to him. He is to be TRAINED in knowledge, holiness, virtue, graces, spiritual duties, doctrines, ordinance, and in all of faith, holiness and grace that may attest his conformity to the will of God, and secure through Christ, as its meritorious origin, his everlasting salvation.

To develop, to explain, to apply and to guard this latter system, as the true and best system for the clergy to pursue for themselves and in their Parishes, and the laity in their individual and domestic relations, will constitute the design of the Charge.

May the Spirit of God guide and aid us in this duty.

The training system is the system of common sense, the system of analogy, the system of the Gospel, the true system.

Common sense dictates a system of training as the true religious system.

The mind is to be enlightened, and a system of training is the steady and gradual infusion of increasing light upon its darkness. The mind is to be guided, and such a system is the steady application of knowledge, and direction to its untutored or wayward thoughts and inclinations. The mind is to be purified, and such a system is the gradual application of moral holiness to its impurities.—The mind is to be imbued with habits of virtue, and such a system is the infixing of habitual virtue upon its character. By common sense we mean practical wisdom, and practical wisdom is the application of right means to the accomplishment of right objects.

Analogy teaches and enforces the system of training.

Let it be inquired of any process of imbuing the mind with knowledge and skill, and the testimony is uniformly in favor of such a system.

In school, in college, in the counting house, in the office, on the farm, in the workshop, the same doctrine is held, the same results issue, the same character is enforced. The very language employed to express the high character and attainments of the individual, when we speak of the *well trained* scholar, or lawyer, or statesman, indicate the public estimate of the system we urge. We never knew the branch of business in which knowledge, skill and tact were not the result, more or less, of study, attention, and persevering effort. What mechanic turns a body of raw and ignorant men, however well intentioned and desirous to know, into his workshop? What farmer expects to make his sons a body of skillful agriculturists, without training them to the hardy duties and engagements of the field? What merchant would commit his accounts to an unpractised theorist! From the lowest grades of occupation to the highest, the same principle prevails—that to be thorough, skillful, knowing, fixed and firm, the incumbent must be trained—carefully, diligently, perseveringly *trained*—to know and meet his studies and responsibilities.

The training system is the system of the Church.

The view of the Church is to be learned from what she imposes upon those to whom she commits the spiritual charge of the newly baptised infant, received into her fold. Hear her address to the sponsors who present the infant at the sacred font—

"Forasmuch as this child hath promised by you, his Sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that this Infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath here made by you. [&c. &c. . . . . See the Office.]*

In carrying out this system of training, she provides a Catechism, to be learned by the young, brief, but comprehensive, and admirably adapted to infix the principles of gospel truths upon the mind.

Thus she enjoins upon the ministry their duties in this matter:

"The minister of every parish shall diligently, upon Sundays and holy-days, or on some other convenient occasion, openly in the Church, instruct and examine so many children of his flock sent unto him as he shall think convenient, in some part of this Catechism."

Thus she speaks to fathers and mothers:

"And all the fathers and mothers, masters and mistresses, shall cause their children, servants and apprentices, who have not learned their catechism, to come to the Church at the time appointed, and obediently to hear and to be ordered by the minister, until such time as they have learned all that is here appointed for them to learn."

In the provisions of the Church for the confirmation of her baptized children, the same principle is taught. They all suppose and imply the training of the young in the ways of God:

"So soon as children are come to a competent age, and can say the Creed, the Lord's Prayer and the Ten Commandments, and can answer to the other questions of *this short* catechism, they shall be brought to the Bishop. And the minister of every parish shall either bring or send to the Bishop in writing the names of all such persons within his parish as he shall think *fit* to be presented to the Bishop to be confirmed."

In the Confirmation preface it is declared that

"The Church hath thought good to order, that none shall be confirmed but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other questions as in the short catechism are contained; which order is very convenient to be observed, to the end that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in baptism, may themselves with their own mouths and consent, openly before the Church, ratify and confirm the same; and also promise, that, by the grace of God, they will endeavor themselves faithfully to observe such things as they, by their own confession, have assented unto."

The prayers at Confirmation imply the same system of training: "That they may *daily increase* in the manifold gifts of grace"—"*daily increase* in the Holy Spirit more and more:" That God would "so lead them" in the knowledge and obedience of His word, that in the end they may obtain everlasting life; and direct and sanctify and govern both their hearts and their bodies in the ways of His laws, and in the works of his commandments.

The same application of a training system is observable in the office for adult baptism. Thus reads the rubrical law on the subject:

"When any such persons as are of riper years are to be baptised, timely notice shall be given to the minister; that so due care may be taken for their examination, whether they be *sufficiently instructed in the principles of the Christian religion*, and that they may be exhorted to prepare themselves, with *prayers and fasting*, for the receiving of this Holy Sacrament."

Among the promises which they make is this—"That they will, by God's help, obediently keep God's holy will and commandments, and walk in the same all the days of their life."

The sponsors are enjoined "to call upon them to use all diligence, that they may be rightly instructed in God's holy Word; that so they may grow in grace and in the knowledge of our Lord Jesus Christ; and live godly, righteously and soberly in this present world."

And they are themselves impressively exhorted in these solemn terms:

"And as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the children of God, and of the light, by faith in Jesus Christ, to walk answerably to your christian calling, and as becometh the children of light: remembering always, that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

In the same spirit the Rubric declares, that "it is expedient that every person thus baptised should be confirmed by the Bishop, so soon after his baptism as conveniently may be, that so he may be admitted to the Holy Communion."

The principle of religious training is equally implied in the exhortations and prayers of the Holy Sacrament of the Lord's Supper. When the minister giveth warning of the celebration of the Holy Communion, he solemnly announces, after naming the time—"My duty is to exhort you in the mean season," [&c. &c., see first exhortation]. In the same spirit speak the other exhortations. [Which see.]

Thus also we offer our ourselves to God in that solemn Sacrament:

"And here we offer and present unto thee, O Lord, ourselves, *our souls and bodies, to be a reasonable, holy, and living sacrifice* unto thee," [&c. &c., see Prayer of Confirmation *ad finem*].

And so, in conclusion, we pray that we may be guided and trained in the ways of holiness: [See the same prayer]. In this explicit and emphatic language speaks the XXVIIIth Canon of the General Convention:

'It shall be the duty of ministers to *prepare* young persons and others for the holy ordinance of Confirmation."

"The ministers of this Church who have charge of parishes or cures, shall not only be *diligent in instructing the children* in the catechism, but shall also, by stated catechetical lectures and instruction, be *diligent in informing the youth, and others, in the doctrines, constitution, and liturgy*, of the Church."

But, although common sense may dictate the system of training, analogy from a thousand directions be found to sustain it, and the offices and prayers of the Church imply it, yet, in order to have our full reliance on its wisdom and need, we must find a sanction for it in the word of God.

To this, then, we turn our inquiries; *Does the word of God enforce religious training upon men*, or does it command a system of excitement?

Among the positive and explicit directions of the Old Testament, is the adage of the highest wisdom in the counsel of Soloman: "*Train up a child* in the way he should go, and when he is old he will not depart from it." (Proverbs, 22, 6.) In the same way, Moses enjoined upon the Israelites, the faithful and persevering inculcation of the Statutes and Ordinances of God: (Deuteronomy VI., 6-9, VI. 20-25.) To train the people in the ways of God, to execute the offices provided by the law, to illustrate, guide and teach, was, as you know, in part the duties not only of the official messengers and Prophets, whom God raised up and sent among his people, but also of the tribe of Levi, separated for the service of the Jewish Priesthood. (Numbers, xviii. 6.)

The Priests and Levites are called *the teachers*, the Ministers of the people.

With awful emphasis the Prophets denounced upon both priests and people the judgments of God, for their neglect and sins, their disregard of the statutes and ordinances of God, and exhort them to renewed obedience and holiness: (Isaiah 1 16 20., Jeremiah vi 16. Isaiah xxviii. 10, LVIII. 1, Deut. XXXII-46. Psalms LXXVIII 1-9.

A similar and more emphatic system is presented to our view in the New Testament, where the duties of the Ministry, increasing urgent and absorbing, are most impressively affirmed; and the views with which the Ministry are to be estimated by believers, are affectionately and plainly stated.

Surely I need not cite to you at full length, the injunctions and exhortations in the New Testament on the subject, to enforce upon you the necessity and duty of careful, continuous, increasing, faithful instruction, guidance and training of the people in the usage of God, and of most untiring diligence and perseverance on their part in the holy work. Christian parents and Clergy, are alike invoked in some of these passages; (Ephesians VI. 4; 2 Peter, 1. 5. 6. 7. 8. 2. Peter 1. 12., Jude, 20 and 21., St. John VI., 27., 1 Peter, III., 15., St Mark IV., 23—25., 1 John, IV, 1., Hebrews, II, 1, 2, 3, 1 Thessalonians, V, 4—8., Ephesians V, 15, 47, VI, 10—21.

II. The principle of religious training, as the system which is to be pursued, is then I think sufficiently vindicated to justify the inquiry, how is it to be applied in the church? To this point, therefore, I proceed to direct your thoughts.

The persons who compose your congregations, may be classified by the ordinary three-fold division—CHILDREN, YOUTH, and ADULTS. All need the application of this principle.

CHILDREN.

1. In regard to the children of the congregation, it is to be applied in four ways:

By the agency of Sunday Schools.

By Catechising.

By personal intercourse, and friendly conversation.

By Parochial Schools.

SUNDAY SCHOOLS.

Sunday schools originated in the Church of England, and were primarily designed for the children of the poor, whom, having no access to schools during the week, Raikes, a layman of the church, sought to draw together and instruct on Sundays, before or after the services. From this origin they gradually extended to all classes in society, and have become the great agency for the religious instruction of children in all denominations.

The views which prevail within the church regarding these institutions, differ somewhat from those without. With us, the Sunday school is considered as part of the parochial cure. It is not an independent institution in the parish, over which the minister has no control. He is responsible for its conduct and its instruction. The lambs of the flock are entrusted to him with the other members of the fold. All who teach are his assistants. All that is taught must emanate from him, and be regulated by his counsels and guidance. The Word of God is the standard of his teaching, and the authority of the church, which gives him his commission, controls him in the discharge of this duty as of others. He cannot surrender his Sunday school to extraneous authority, without violating his ministerial and parochial engagements. He is called by Christ to minister, under the express and impressive commission, "Feed my sheep—feed my lambs." He is sent by the church as a minister, "to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children that are in this naughty world, that they may be saved through Christ forever." He is employed by the parish under an engagement, "faithfully to feed that portion of the flock of Christ entrusted to him," "to be diligent in instructing the children in the Catechism," to take the oversight of the parish in all its departments of spiritual instruction. In no view of his ministerial relations can he disconnect himself from the guidance, regulation and instruction of these schools.

The schools comprehend two classes of pupils: Those directly connected with the families of the parish, and those who are gathered from families exterior to it, from the broad field of neglect, irreligion, and sin, which spreads over so wide a surface all around us. Both classes present a most impressive claim upon the pastor's care and attention. You must be often in the schools, and see that sound and faithful instruction is imparted. Conduct, as frequently as may be, the opening and closing devotions. Select the books for your schools. Look to the libraries. Examine the children—catechise them—address them—speak to them in their classes—hear them recite their lessons to their teachers—drop to them a kind word, a restraining counsel, an encouraging remark, an approving look, an affectionate smile, a kind inquiry; that they may always look up to you with filial eye as their chief teacher, pastor and friend—as God's minister to them for good. Enquire after them in your parochial visits; as far as possible, know them when you meet them, and manifest an interest in their week-day aspirations, schools and occupations.

For counsel and direction, let the superintendents and teachers look to you as the father of the flock. They are your aids in this pastoral employment, acting for and from you; organised, if organised, to assist you, their pastor, in this portion of your duties. Meet them often; guide, instruct, animate them by your presence, intercourse, advice, and example, that they may not lag and weary, and grow impatient, and withdraw from duty, under the discouragements, tardy progress, irregular application, distracted attention, and slow expansion of the infantile minds, which you have employed them to guide.

The exhausting labors of the minister on Sunday are greatly increased, I am aware, by this demand upon him; and it is on this account, as on many others, that I urge the employment of Deacons in our large parishes as assistants, who may share with the Pastor a portion of this duty.

Rightly organised and conducted, the Sunday school is no interference, but a great help in the parochial duties of a minister, a well regulated transfer of some portion of the load from his own shoulders to those of others, without the absence of his superintending eye and guiding hand. In our larger parishes, they may be made most instrumental in advancing the growth, the stability, the permanency of a congregation. In our more rural parishes, composed of scattered members, and thinner congregations, the care and regulation of them is more difficult. Still more so in our missionary stations, where the clergyman attends but on alternate days; but even there, when faithfully, carefully, and zealously guided and regulated, they are of momentous value to the growth of the church, and to the spiritual and eternal welfare of the young themselves.

(*To be continued.*)

* In order to save room we have in some cases given only references where full extracts are made in the charge itself. We hope our readers will search for them as materially conducing to the force of the Bishop's arguments.—EDITOR.

From the Gospel Messenger.

The "True Catholic" and the Church Identified.

Mr. Editor,—I have just received the "True Catholic," for Oct., containing a notice of the Church Identified, in which there are some things that seem to require a public notice.

I am not insensible to the commendation bestowed upon the work in that notice, including both its plan and its execution. Nor am I disposed to say anything in answer to whatever may come within the appropriate sphere and the just limits of criticism and review. But it seems to me that the Reviewer in this case has transcended those limits.

He seems to think it a fault of my plan that I have omitted the discussion of the peculiarities of the organization of the Church. Of this I do not complain, for he has the most undoubted right to think so. I, however, think otherwise, and am content to abide the decision of the reading portion of my fellow members of the Church. But when he throws out the insinuation, that I have not regarded "the organization of the Church, as given her by a higher authority than her own," and that therefore, I hold that "national Churches may change their organization," he is certainly giving his readers an impression which, I am sure, I have not given them.

The Editor speaks twice of the Reformation in England as "a change in the organization" of the Church, and thinks that I would have done better if I had so regarded it. Perhaps so, but I thought otherwise. I am willing to indulge a man's private views, and peculiar crotchets, as far as any man. But I cannot consent to have him substitute them for established maxims and received principles, by which all other men's actions and opinions are to be judged. If I recollect right, this is the first time, that I ever heard a Churchman, that pretends to be even tolerably well informed, speak of "the papacy," as "*an organization*," and represent the English Reformation as a change in the organization of the Church. Are not all the Churches in the Papal obedience Episcopal? Was not the Church of England Episcopal before the Reformation? If it was Episcopal before the Reformation as it was after, with what propriety can the Reformation be spoken of as substituting one organization for another?

But this is not all, nor the worst. He says, "the objection to the execution of the plan is, in one word, inaccuracy." "The printing is very remarkably careless." This is the first complaint of the kind that I have ever heard. But of this I need not say any more, as the work speaks for itself.

But "the book," he says "is often inaccurate in matters of fact." The Editor "mentions two" only. "One is that of speaking of Latimer, who had been for many years a vacant Bishop, as having been deprived by Mary." This is a mistake. Perhaps my meaning is not so clear as it might have been made. I spoke of Latimer together with Cranmer, Ridley and others, as having "been driven out of their places and put to silence by Queen Mary." Now although, Latimer had resigned his Bishopric of Worcester in 1539, yet during Edward's reign, he lived with Cranmer at Canterbury, and wrote and preached in favor of the Reformation. On the accession of Mary, he was proceeded against as one of the Bishops who had encouraged the Reformation, and who would not conform to papacy, and for this cause he was "driven out of his place" as a preacher of the Gospel and "put to silence," as the fires of Oxford and the glorious companionship of Ridley in his martyrdom will ever testify. And when I used the word "deprived," in the next sentence I intended it in the larger sense than mere ejection from their Bishoprics. Hence the mistake of the Editor of the True Catholic. Webster defines "deprive, 4, to divest of an ecclesiastical preferment, dignity or office: to divest of orders." And assuredly in this sense even Latimer was divested by Queen Mary.

But the True Catholic points to still another error which "tells against my argument." It is in speaking of the Diocese of Westminster as not in existence at the accession of Edward. It continued until that of Mary."

Now in reply, I say that I have no where said, that the Diocese of Westminister did not continue until the accession of Edward. All that I say of Westminster is, "Westminster was created in 1540 and dissolved soon after."

But in fact, it did *not* exist at the accession of Mary. I trust I am not so stupid as to have failed to avail myself of the advantage which the fact might have afforded me if it had existed. Edward died July 9th, 1553. But the Bishopric of Westminster was dissolved in the Parliament which met the 23d of January, and sat only until the 15th of April, 1552,* *more than one year therefore before the accession of Mary.*

My object in these statements was to give some idea of what was necessary to constitute a majority in the English Episcopate, and of the means taken by Mary to produce it. In order to this, I wished to show how many Diocesan Bishops there were or might have been in England, at the time of Mary's accession. I stated it at *twenty-six*, and it appears, the True Catholic to the contrary notwithstanding, that here was no error or inaccuracy. So with regard to the Bishops. It was of no great importance to the argument whether Latimer were "dismissed" of his See or not by Mary. He was "dismissed" of his office, and of his life by her influence, in order to make way for the re-introduction of Popery to the realm.

I claim neither infallibility nor inaccuracy, and certainly would not even bear the appearance of ill nature towards one, who in the spirit of kindness and respect, points out my errors and mistakes. But it is rather hard to be obliged to submit to all the blunders and private conceits which the infallibility of editorial omniscience sometimes palms off upon the public.

I trust, Mr. Editor, that you and your readers, will consider this a matter of sufficient interest for the public to justify my thus bringing it to their notice.

*Collier, vol. ii., page 324, fol. ed. or vol. v., page 474 of the 8 vo. ed. Also Burnet, vol. ii., pp. 302, 307. N. Y., ed, 1842.

I remain as ever,
Your and their Friend and Brother
In Christ and the Church,
The AUTHOR of the "Church Identified."

Chinese Written Language.

The following abstract of an essay, read at the last monthly meeting of the New York Historical Society, is taken from the *Commercial Advertiser*, and is well worth an attentive perusal.—ED. CHURCHMAN.

Mr. S. B. Andrews read a very important and interesting paper on the structure and primitive symbolical signification of the Chinese written language. The paper was originally prepared for the American Ethnological Society, and exhibits a rare amount of Philological knowledge and research. The article is of such interest that we give an abstract of it furnished to the Globe.

The spoken language of China is excessively meagre, consisting of no more than four hundred and fifty words—nearly all of which are monosyllables—without composition, and perfectly destitute of inflections or grammatical forms of any sort, for number, gender, person, mode or tense. The written language on the other hand, though without an alphabet, is abundantly copious, consisting of no less than thirty thousand characters, expressive of nearly as great a variety of ideas as the vocabularies of the most cultivated languages of Europe.

The Chinese characters vary in complexity from one up to fifty-two strokes of the pencil. The more complex characters are made up of combinations of the more simple characters; so that there are between one and two thousand characters only, out of which all the others are formed, and which may therefore be regarded as the elementary portion of the language.

Among these elementary characters there are a few which are obviously pictorial or symbolic of the objects or ideas which they represent, especially as they appear in their more ancient forms. Thus, the characters for the sun and moon, and a few of the most familiar objects, have retained so striking a likeness to their original design as to be recognised on all hands. But the number of such is extremely small.

The learned world has settled quietly down into the conviction that all who would learn Chinese must submit to the necessity of committing slowly and laboriously to memory successive thousands of purely arbitrary characters, as the Chinese themselves have done for many ages—a task which is truly Herculean, and which it is barely possible to achieve, unless it is begun in infancy and continued through the best period of life.

I think I am now able to demonstrate that this belief is erroneous, and to furnish a clue which will lead not only to a more philosophical and pleasant, but to a far more rapid and thorough method of acquiring this remarkable language.

It is related in the Chinese traditions of the very earliest times, that the first settlers of the Empire preserved their records of passing events by means of knotted cords—a habit similar to that which prevailed among the Peruvians. The style of writing which they deem the most ancient is denominated the *Ku Wen* or *Ancient Ornaments*. The characters of the *Ku Wen*, though called a style of writing, bear more analogy to engraving or ordinary pictures for ornamental purposes, and afford little aid, as I find, in deciphering the original designs of the characters in use for writing purposes. They are now found in books merely as curious antiquarian monuments, and are said to have been taken from vases, tripods, bells, and other brazen ornaments, which have been carefully preserved in the temples of the idols. They are all extremely elaborate, and varied apparently according to the style or whim of each individual artist. It does not appear that any book was ever written in this style of characters, or that they were ever applied to literary purposes.

Of the remaining styles of characters properly called *writing*, there are three principal and important ones. The first of those to be mentioned is the *Sido Chuen*, or ancient classical style, which had its origin in the remotest antiquity of the nation—probably not far from four thousand years ago—and has been wonderfully preserved, as perhaps the very earliest monument of the operation of the human intellect now extant. The first books written in China appeared in this character. In it the great Confucius indited his sage and venerated instructions, and it is still in familiar use for inscriptions, the titles of books, and the like, furnishing a striking illustration of the enduring nature of Chinese habits and institutions.

Of this style of writing there were also almost an infinite number of varieties or imitations, during the centuries that preceded the Christian era, and while China remained a loose and fluctuating assemblage of distinct nationalities. These differences may, however, have been nothing more than the result of fancy and that love of ornament and variety which have given rise to the German text, the old English "black letter," &c., among us. At all events, it appears that the ancient classical style proper maintained itself in a distinct and well-defined condition. It is characterized by circular and curved lines, and was written with a style upon slips of bamboo, smooth pieces of wood, or leaves, as is still done in Southern India.

The modern classical style, that in which the great mass of modern books are printed, and which is also used extensively for manuscript purposes, dates back to the third century of the Christian era, and has its origin in the change which naturally resulted from the introduction and invention of paper and ink and the pencil as instruments for writing. It was subsequently somewhat modified also by the process of wood-cutting for printing purposes, and the result has been a style of characters differing as a general characteristic from the ancient classical, in the fact that the strokes are heavy or *fat*, and straight and angular, instead of circular. Besides this, there are, of course, numerous other minor differences, resulting from the mere wear and tear of time.

The *cursive style* is the running hand, corresponding to our manuscript, though not so universally used, as many prefer always to preserve the full classical form of the characters in writing.

It is certain that the phonetic principle has found a representation in the language along with the symbolic, in a way which is extremely curious, and which may be illustrated as follows:

Let us suppose that the writing of our language has been begun on the ideographic or symbolic plan, and that to denote the idea of the word WRIGHT, an artisan, especially in wood, the rude picture of a man and a broad axe, or hewing instrument, had, in the earliest times, been adopted. Let us farther suppose that in the process of time the outline of the picture becomes abridged and obscured by use, and that it is reduced practically to a mere arbitrary sign for the word *wright*, and intimately associate with that sound or utterance.

Suppose, in the next place, when this has come to be the case, a character is wanted to signify the idea of RITE, a religious ceremony, and that for this purpose the picture of a man and an altar is adopted, but that in order to fix and render the idea intended more definite, the inventor of the new character joins to it the old picture of the man with the broad-axe, which has now become a proper representation of the sound of the word which he is wishing to denote, to serve in that capacity, and that only. So again, when a character is needed for the abstract idea of right, that which is straight and accurate, a picture is made of a compass and rule, a plummet and line, as symbols suggestive of the idea, but, that there may be no mistake, the man with the broad axe is added to give the sound of the word by which it is denoted. For writing, the making of letters on paper, the picture of a man and pen is adopted, and the man with the broad axe is again added for sound—and so on of as many different significations as this vocal syllable may chance to have.

Now this process is precisely what has taken place, to some extent, in the Chinese language, and the proper point of investigation is the limit which divides the symbolic from the phonetic development of the system.

The compound characters of the Chinese language consist of two parts, one of which is called the radical, which is confessedly ideographic both in its origin and use. The other was formerly called the primitive, but more recently the phonetic, from the belief that its uniform or general use in the combination is to denote the sound of the word, as in the case supposed above, of the man with the broad axe. Of the so-called radicals there are but 214. The radicals and primitives (or phonetics) together make up the elementary characters of the language, out of which all the compound characters are formed. They amount jointly, according to the estimate of Marshman to 1689. The number is reduced, however, by Callery, by excluding such as are of unfrequent use, (and the few radicals which do not occur as primitives,) to 1040.

Before proceeding to my illustrations, I should observe that something of the kind which I am undertaking has been attempted by some of the Chinese scholars themselves. They have divided the characters into classes, giving so many to the pictorial, so many to the symbolic, so many to the phonetic class, &c., the great body of the language being by them, also, assigned to this last—the phonetic class. This has been spoken of disparagingly by several eminent Chinese scholars, and one thing is certain, that neither in China nor among the American and European scholars of the language, has there been, as yet, any analysis of the elementary characters sufficiently extended or valuable to be adopted as the basis of a system of study for the acquisition of the language—nothing, in fact, which can be regarded as anything more than a handful of curious but random observations, fit only to be abandoned, for all practical purposes, as soon as made. Nothing exhaustive or comprehensive has been attempted. The field of exploration lies open and unoccupied before us, and whatever of either curious or valuable materials we find in it will be fairly ours by right of discovery.

[The essay then traced some thousands of Chinese words to their original roots, showed the derivatives springing from these elementary words, elucidating in a very happy manner the philosophy of the Chinese language and the best mode of acquiring it. The essay concluded with the observation:]

The number of characters which I have now exhibited and attempted to analyze is 138, embracing substantially all of the elementary characters into which the tree emblem seems to enter. A few may have escaped my observation, and there are perhaps half a dozen of the symbolical signification, of which I do not feel sufficiently confident to venture a conjecture.

If the solutions which I have offered prove, in any good degree, satisfactory to the learned, then I have to add that I am now able to give an equally satisfactory account of many, perhaps most, of the remaining emblems of the language throughout their composition in the elementary characters, while each successive day of study, carried on in the spirit of this kind of investigation, reveals new facts and new beauties for the admiration of the enthusiastic scholar. To my mind this method of inquiry raises the Chinese written language from the condition of a huge inanimate mass, having to be lifted and carried, to the dignity and interest of a living creature, instinct with reason, which breathes and moves by your side, as you journey on, imparting its own stock of observations and ideas to enlighten and beguile the weariness of the way.

Let us endeavor to gain a neat and precise idea of how much we have already accomplished. At first view it might seem that we have rendered an account of only 138 characters out of 30,000, the whole body of the language. But it must be observed that all the characters which I have exhibited as yet, complicated as some of them are, are components or elements of other characters still more complicated, and that of these elementary characters the whole number does not exceed one thousand and at most a few hundreds—that when this number of characters is once learned the student will never meet with anything more than new *combinations*, but never with *forms* or *shapes* absolutely new to him.

Now, the 138 characters just analysed form say one-eighth of the whole number of the elementary characters of the language. It will be readily perceived, then, that if by acquiring only eight times as much as has been exhibited in this slight exposition, of matter similar in kind and in the interest that attends the observation of the design which dictated the forms of these early monuments of human thought, the student of the Chinese would find himself at a point of advancement beyond which he would never meet with any new materials in the structure, but only new adjustments of the old ones.

For the Churchman.

Anecdotes of Bishop Seabury.

Among some of the first Episcopal visitations of Bishop Seabury, was that at Middletown, where among the old steady habits of New England, long continued the primitive practice of psalmody; singing such tunes, as *Old Hundred*, *Mear*, *&c.*; and this prevailed not only in the church, but even in the meeting, till a few months previous to the bishop's visitation. A young singing master from *down East*, came into Middletown, offering his services, as a teacher of music. The meeting folks employed him, and the youth were in high glee; the school-room was filled to overflowing. He cast aside all the old tunes, and introduced a new set of fugitive repeating tunes; all the little children at home and abroad, from noon to night, were constantly heard at the top of their voices, in all sorts of tones, vociferating *la fa sol*, *sol la fa*. The singing was entirely silenced among the elderly and sober members of the meeting, and confined to a large class of boys and girls in the galleries; and all this, to the no small grief of the good old Puritan fathers and mothers. In vain they remonstrated, that if singing was a part of public worship, it ought not to be taken from the pious members of the church, and be conducted by a set of thoughtless, unconverted youths. In vain, did they reason, *that if the prayers of the wicked are an abomination in the sight of God, their singing must be also.* The popularity of this theatrical music, and *the itching ears* for novelty, bore down even the logic of Geneva.

Many of the young people of the church, by occasionally attending, and associating with these youths and nymphs, became tinctured with the effluvia, and petitioned their parents to attend the singing-school. This became a delicate subject: there was a vestry meeting called, and no small searching of hearts. In the mean time, the singing master, with a few coadjutors, knowing that the time of the bishop's visitation was nigh at hand, proposed to the vestry that if they would permit their young people to attend the singing-school, they should be taught not only gratuitously, but the singing master, with his whole school, would attend church on the visitation of the bishop, and conduct the music. This generous offer (although opposed by many old fashioned churchmen) was complied with. Great exultation, and loud anthems sung. 'Hallelujah!'

In due time the bishop arrived. Great preparation was made, and especially for the new choir of amalgamated singers. The galleries were crowded into four solid columns:—1. Tenor. 2. Counter. 3. Treble. 4. Bass. To describe this display of *vain glory*, the reader is referred to the 4th of July, or a procession on the success of a party in politics; suffice it to say, that the last psalm that was given out was the 133 psalm, the second verse is as follows:

True love is like the precious oil,
Which poured on Aaron's head,
Ran down his beard, and o'er his robes
Its costly moisture shed.

The singing master had repeatedly boasted that "Bishop Seabury would say, he had never heard such music as he should entertain him with, on this occasion, through his life." This the bishop frankly acknowledged as follows:—The singing master gave out *Montgomery*. When they came to the third line of the second verse as above, the Counter *solo* sung out "Ran down his beard"; then the Treble repeated the same words, "Ran down &c."; then the Tenor, "Ran down, &c."; and now to close the chorus, the Bass, with *sonorous* voice cried out, "Ran down his *beard*"; and to cap the climax, they repeated the stanza: Thus eight times "Ran down his beard".

The singing master, with many distinguished gentlemen of the place, was invited and dined with the bishop: at the table, and after the cloth was removed, many, various, and interesting subjects were introduced, and mutually disposed of. The bishop, with his usual urbanity of manner, rendered himself not only agreeable, but instructive to all the company, except the poor singing master. He was restless, and unhappy, because the bishop said nothing about the singing, when he expected to have received great applause. But when a number were about retiring, and many had entered the hall, with the teacher, he could hold back no longer, but exclaimed with no little agitation, and said: "Gentlemen, I am disappointed, I am astonished!" A gentleman enquired, "What is the matter?" "Why, the bishop has said not a word about our singing, to-day. Why, he never heard such music before; not even in London, and yet, he appears to understand all other subjects. I was in hopes some gentleman would have asked his opinion." A gentleman standing by, said, "I will ask him, if you wish it." "Do sir." He stepped into the room, leaving the door ajar. At a suitable time, he says, "Bishop, among the many deeply interesting subjects of the day, what did you think of our singing?" "Why sir, I do not think myself prepared to express an opinion, for my sympathy was so much excited for Aaron, that I did not pay that attention to the singing as to be suitably qualified to judge." "Pray sir, why such sympathy for Aaron?" "Why sir, I was fearful by their running down his beard eight times, they would not leave a single hair on his face!"

This produced a laughter among the gentlemen, and an exclamation from the singing master, "An old fool, he is no judge of music at all!"

SENEX.

For the Churchman.

No man thinking by the Spirit of God, as He has vouchsafed His revelations in the Holy Bible, can withhold belief from the great principle that God has been pleased to establish a connection between His Church, as His mystical body, organised with outward and visible signs, forms, and ministerial government and services, of His own appointment, and the spiritual state, hopes, and duties of His people. They are to belong to this outward and visible society, and be faithful to the trusts and obligations appertaining to its members, if they would be partakers of the inward and spiritual grace which animates and energises it, and is appointed to flow through its sacraments, ordinances, and ministrations, from its Divine Source, the Holy Ghost, into the human heart. This Church is made an essential part of the Gospel, being the Heaven-appointed way and means whereby the Gospel is to be preserved and disseminated in the world; to present its gracious offers to men; to receive men into its faith and profession; to infuse into them its principles, spirit, and affections; to engage them in its duties; to impart to them the inestimable blessing of God's free and full justification; to make them partakers of that pardoning and sparing mercy through Jesus Christ, and that interest in His perfect righteousness, which secure acceptance to the Christian amid all the erring and straying of his corrupt, feeble, and wayward nature, if in constant and sincere contrition and repentance for the same, he lets not go his gospel faith, and his earnest and sincere desire, and constant cordial effort, to live the genuine life of that faith, to be animated by its spirit, to maintain its true love and earnest devotion, and to walk in its path of holy duty; and thus, finally, to bring them to the salvation which they could never merit, but which they must work out by means that through Christ's merits will be accepted evidence and fruits of their faith, and be graciously crowned with success.

In this Gospel-scheme, and its identification of evangelical faith and piety with consistent and true-hearted membership of the Holy Catholic Church, good works are presented in their true light. Separated from the faith and membership of the Church, they may be invested with the character, and come up to the measure, of the world's standard of morality; but they are not such good works for which God hath prepared us to walk in them.* *These* are good works wrought in faith, and therefore in that state and condition in which the Gospel view of good works is adopted and acted upon: that view, namely, which regards them as wrought, not by our own strength, but only by help imparted by the grace of God—that view which incorporates with them the constant use, in faith and true piety, of the divinely appointed means of that grace—that view which regards them as, though conditions of God's favor, and of our own salvation, yet totally destitute of merit, and deriving all their efficacy from the infinite merit of Christ's atonement—that view which, comparing the highest righteousness to which man's utmost obedience can attain, with the requisitions of the divine law, sees in it so much of imperfection, of frailty, of unsound principle, of unworthy if not corrupt feeling and motive, as to make it indeed, of itself, no true righteousness, having nothing in it capable of warding off the divine wrath and indignation deserved by the dreadful infection, fault, and corruption of our nature—that view, therefore, which, seeing nothing in one's own righteousness wherewith he can come before the Lord, fixes itself with firm trust and unshared dependence on the infinite and all-sufficient merits of Christ's righteousness; seeing no hope except in that righteousness, apprehended by the true and living faith in it which His Holy Word requires.

For *such* obedience—the obedience of faith (so utterly thrown beyond the reach of good works, or righteousness, acceptable and pleasing to God, are we by original sin, the inherent "fault, corruption, and infection" of our fallen nature) God hath *prepared* us. We could do nothing towards it of ourselves. He made us subjects of the great atonement whereby reconciliation was wrought between Him, our infinitely pure and holy, yet grievously offended, Heavenly Father, and us whom sin and consequent depravity, corruption, and unworthiness, had so far removed from His favor, nay from His tolerance. For this atonement, His Only Begotten Son took our nature, and was sacrificed for us. To secure to us its benefits, His Holy Spirit establishes a communion with the human heart, that it may know the Father and the Son, in the infinitely gracious and merciful relation thus sustained by them towards our race. The sovereignty of divine power and compassion thus exercised, wills and appoints a way and means whereby man is to be benefitted by them, in consistency with his nature as a moral and responsible agent. To that birth which brought him into his natural state of sin and wrath, there must be added the new birth, the regeneration, which brings him into the state of grace, the state of salvation, provided for him by the great atonement: and Christ hath declared that this being born again, is being born of water and of the Holy Ghost. That he may appear before God with the righteousness of Christ, as his hope and dependence, he must put on Christ: and the Holy Ghost hath declared by St Paul that this is to be done by being baptised into Christ. That Christ—His atonement, His Spirit, His justification, His salvation—may profit the christian, there must be a mutual indwelling, and consequently intercommunion, between Christ and him: and the same Apostle, moved again by the Holy Ghost, declares that this is to be found in that broken bread which is the communion of the body of Christ, and that blessed cup which is the communion of His blood; and the MASTER hath said, "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." The whole current of the divine requirement clearly shows that the outward and visible in the relations between God and men, comes not up to *His* claims, but is rather abomination in His sight, and provocative of His displeasure, unless accompanied in *them*, and perpetually animated, and sustained, and diligently and heartily pursued, by the inward and spiritual grace of faith, piety, and charity.

To be a true christian, then, to do works pleasant and acceptable to God, to work out his salvation, a man must be in the Church of Christ, and walk humbly and sincerely in all the commandments and ordinances which God has committed to it; and all in the true faith, humility, penitence, devotion, and charity, required in that Gospel of which the Church is made an essential part. Thus is he, in an eminent sense, to appropriate Christ to himself as his own Saviour, Who, alone truly righteous before God, will give of His righteousness to His faithful servant, clothe him with it, and let it appear between him and his God; so that his service of God will be made by Christ acceptable and well-pleasing to that gracious and merciful Being; his christian watchfulness and care, the making of his calling and election sure; and his good works, the working out of his salvation.

B. T. O.

* The proper rendering in Ephesians ii., 10.

For the Churchman.

The New York University and the Calendar.

Mr. Editor,—The Calendar of the 22d of September last, contained the following paragraph under the editorial head:—

NEW YORK UNIVERSITY.

"We suspect from the scampering away from this edifice, which we have noticed of late, that it is in the condition of a *falling house*. First, we had to chronicle Taylor Lewis' departure to Union College; then comes Mr. Frelinghuysens' translation to the Presidency of Rutger's College; and now Prof. Davies has resigned "on account of ill-health." We fear we shall hear a crash in that direction before long."

Mr. Frelinghuysen had never been *translated* at all, but only *offered* the Presidency. Prof. Davies unhappily *was* prevented by ill-health from continuing his services. The devotion of this latter gentleman to science is well known and he is not dependent upon a professional income for his support. Sneers coming from a Professor in a would-be rival institution are in very bad taste.

The Calendar of October 6, corrected the report as to the Chancellor of the University in the following manner:

"It is stated that Mr. Frelinghuysen will not accept the Presidency of Rutger's College, preferring to remain where he is." The editor made no explanation or withdrawal of his misstatements as to the *falling* house.

The following paragraph from last week's Express, will show the present state of the University.

LITERARY.—The University of New York, situated on Washington Parade Ground, was never in a more flourishing condition than at present. Under the admirable and skillful chancellorship of Hon. Theo. Frelinghuysen, the immense debt of the institution has now nearly been liquidated, and the balance, we are assured, will soon be discharged. Besides the Chancellor, the Faculty contains eighteen Professors, who all rank among the highest instructors in our country. The Students at present number—32 Seniors, 41 Juniors, 30 Sophomores, 32 Freshmen, and 169 grammar school pupils.

Prof. Loomis, I understand, has been appointed instead of Prof. Davies, and is an excellent instructor; and favorably known by several works on mathematical science.

I am informed, moreover, that the number of the Freshman Class in Trinity College is *nine*, being about one *fourth* of the corresponding class of that of the *falling house*. The editor of the Calendar should know that liberality, courtesy and truth, are the best means of winning reputation and confidence for a literary institution.

I remain, Mr. Editor, yours,

CAROLUS.

For the Churchman.

To Prof. Porter of Yale College.

Rev. and Dear Sir,—In a conversation with you during the past summer, on the state of religion in New England, you remarked, if I remember correctly, that the doctrine of the Incarnation was likely to engage the attention of New England Theologians to an unusual extent during the next quarter of a century. And I remember calling your attention to a work which I had recently seen, but which, at that time, I had read only in part. I allude to "The Doctrine of the Incarnation," by Archdeacon Wilberforce.

I now take the liberty to state that it has been made accessible to American readers generally, in a very neat reprint, by Hooker, of Philadelphia.

I have not yet found leisure to study the work, (and it is not a book to be *dipped* into, or read by snatches,) yet I think I cannot be mistaken in supposing, notwithstanding its laborious style, that it is a most important contribution to Theological science, if not the most important that this age has furnished.

The Incarnation (you will, I am sure, agree with me in saying) is not only *fundamental*, but ramifies in so many directions, the entire system of Evangelical truth, that where it is not held in its fullness and integrity, there the Gospel is not. For, apart from this doctrine, what is the peculiar significance of the atonement and the mediation; what the *basis* of Christian unity; the *source* and limitations of Scacramental efficacy; the reasonableness of public worship and the obligation of *united* prayers? On these, and their cognate branches of Theological science, the author discourses in a reverential and scholar-like tone, such as may well reconcile the thoughtful reader to any occasional obscurity of which some have complained, not perhaps without reason.

Altogether, without meaning to imply assent to all the authors' statements, without a more careful examination, I deem the work of so much importance as to justify my adopting this rather unusual method of directing to it the attention of New England divines

I remain, dear sir, very truly yours,

M. P. PARKS.

THE CHURCHMAN.

New-York, Saturday, November 17, 1849.

THE DOCTRINE OF THE INCARNATION OF OUR LORD JESUS CHRIST, IN ITS RELATION TO MANKIND AND THE CHURCH. By Robert Isaac Wilberforce, Archdeacon of the East Riding. 2nd Edition. London. 1849. pp. 542. (John Murray and J. and C. Mozley publishers.)

The same—1st American from the 2nd London Edition. Philadelphia 1849. pp. 411. (H. Hooker publisher.)

IT has long been our purpose to call attention to the above work in a more definite manner, than was done in our brief acknowledgment of the receipt of the American edition. The reception of a handsome English copy from the distinguished author himself, lays us under an enhanced obligation to fulfil our intention. Nor is the fulfilment a mere compliment. We trust that in its execution we shall benefit our readers. The theme is a most solemn and eventful one; the consequences most momentous and beneficial to the human race. With it are connected all their hopes of heaven, and all true happiness on earth. Without a clear knowledge of what the Catholic doctrine of the Incarnation of our Lord is, the mind must necessarily become confused and wandering on all other truths connected with it. From IT as from a fountain flow forth all the sublime truths that relate to the redemption and salvation of fallen man: the Atonement, the Resurrection, the Ascension, the Intercession; the agency of the Holy Spirit in the regeneration and sanctification of fallen man; the coming to judgment; the eternal glory of the Church triumphant. With this great doctrine too are most intimately connected right views of the nature, authority, and privileges of the Church of Christ on earth, and of the true nature of the blessed sacraments as *signs*, *pledges*, and *means* of grace. On all these the great doctrine in question as a central sun sheds light, and warmth, and vitality: when it shines forth in unclouded majesty and splendor, they too live and flourish with a vigorous and wholesome growth in the human soul; but when that glorious light is obscured by clouds, or passes through a perverted medium, or is viewed with an unsound and sickly eye, then all the truths of the Christian system are obscured, distorted, and perplexed; and the beholder strays from the path of truth, deceived by the illusive meteors of error and the bewildering mists of false doctrine and a vain philosophy falsely so called. Regardless of warning and admonition, and bent upon following the unreal phantoms of his own wild imagination or perverted reason he presses onward with blind impetuosity, regardless of all obstacles, until he plunges into the pitfalls of heresy, or the deep abyss of irreclaimable apostacy.

Of this connexion the learned author whose work we purpose to examine is well aware, and he has done good service in furnishing so excellent an antidote to the gross doctrinal ignorance and heretical pravity of the age. We understand that he himself formerly belonged to the school who style themselves *Evangelical*, though very improperly; but taught by experience, reflection, and study he has abandoned it for a deeper and sounder theology. He has drawn the sources of his instruction and teaching from the great Divines of the Anglican Church who have truly embraced her system, practically illustrated her ritual, and always stood in opposition to Puritan innovation and error. He has also drunk deep of the waters of Patristic learning, piety, and eloquence, and given great value to his pages by the numerous appropriate and weighty quotations from their writings. Hence ensues a gravity of style well befitting the solemnity of the subject; and hence too the attention and confidence of the reader are duly secured. We place greater trust in a writer when he speaks not his own sentiments or opinions merely, but shows that he agrees with the great lights of his own branch of the Church Catholic, and with the mighty saints and honored teachers of primitive times, who saw the truth of God with undimmed vision, and lived in those happy days when East and West in one harmonious accord held "one Lord, one Faith, and one Baptism" "for the remission of sins." This is following out the rule of *Vincentius* of *Lerens*, which we shall state at length.

"In the Catholic Church itself also great care is to be taken that we hold that which has been believed *everywhere*, *always*, *and by all*: for that is truly and properly *Catholic*, as the very meaning and derivation of the word shew, which embraces all, as nearly as may be, universally. This we shall only then do, when we follow *Universality*, *Antiquity*, *Consent*. *Universality* we follow by confessing that to be the one true faith, which the whole Church throughout the world professes. *Antiquity*, by in no wise receding from those senses which it is manifest that our holy elders and fathers generally held. *Consent*, in like manner, by adopting, in antiquity itself, such definitions and opinions as have been held by all, or at any rate almost all the priests and doctors together." (Ch. 3. *Commonitorium.*) This rule, so advantageously offered for the detection of ancient heresies is equally applicable for the detection of those that are modern. "There is nothing new under the sun," says the wise monarch of Israel; human nature unrenewed is ever the same in essence, though its phases and developments may vary. Many an ingenious Errorist of modern days may devise some specious imagination or daring tenet in opposition to the Catholic faith, as taught in the ancient creeds and held by the universal Church, and plume himself mightily on the discovery. But no sooner is it explained definitively, that the student of the ancient history of the Church discerns his prototype in Arius or Sabellius, in Nestorius or Eutyches, in Praxeas or Theodotus, varying perhaps in language or details, but agreeing substantially with one or the other of them; and he has recourse to the same weapons of skilful make and matchless temper and resistless edge which S. Irenæus, and St. Athanasius, St. Austin, and St. Cyril employed. Thus only will error be rooted out and heresy vanquished. As long as one man claims the right to interpret the Bible for himself, and concedes the same liberty to his opponents, discussion may go on for eternity, but the truth can never be discovered or manifested in a convincing form. The plainest declarations will be perverted, the clearest enunciations of divine truth evaded. Were there no authoritative judge in a civil cause what would become of the statute or the testament when its words are forcibly dragged by two dexterous, acute, and subtle lawyers in opposite directions—surely would it remain doubtful and inoperative to the remotest point of time. In like manner the heretics of ancient days pretended to array the words of Scripture in support of their pernicious tenets; but the answer was always ready—"Who of the faithful has ever heard such things? Who of the Bishops or Doctors of Holy Church has ever taught such dogmas?" and in vain the heresiarch argued that all before him were in error as to the doctrine, and had misinterpreted the words of Holy Scripture—the very novelty of the tenet sought to be inculcated showed conclusively that it was not to be received as an article of that "faith once delivered to the saints." The same rule must be applied now in cases of necessity. History teaches us how the Church sprung forth from the Fountain of Life on the day of Pentecost, and gradually diffused its life-dispensing streams throughout the whole habitable world. It teaches us too how in time one or the other of these streams became corrupted, and wherein it needs purification and cleansing. We ask why, when Christ has promised to be with His Church to the end of the world, these corruptions and perversions have been permitted to defile the stream of Purity and Holiness which welled forth from beneath the throne of the Triune Jehovah? and we are answered in the words of St. Paul, "There must be heresies among you, that they which are approved may be made manifest among you." Heresies are the work of Satan, and are allowed in order to try the faith and patience of the saints as much as any other temptation or trial, and like them must be firmly resisted and repelled.

Let us now see what aid the Archdeacon affords the reader in the present able and instructive work. It is divided into two grand heads—

1. The Catholic doctrine of the Incarnation;
2. The benefits which mankind receive by it.

Under the first head he considers the *manhood* of Christ, and shews that he is the type or pattern of regenerated human nature—the perfection of manhood by office, nature and sympathy. He is the source to men of a new and supernatural element of life, as Adam is of that which is old and natural, and bestows upon them in regeneration high and heavenly gifts of which before they were incapable. For this office he was marked out by ancient Scripture. As the second Adam, he is the *representative* of humanity, renewed and restored, and each regenerated man is made a partaker of this new nature by a real and vital union with Christ, as in his native state he is mysteriously made to share in the guilty and polluted nature of the first Adam, the common ancestor of mankind. Under the head of sympathy, the author shows "first that our Lord had a true human character; and secondly that his manner of participating it corresponded with that pattern or representative function which it was his pleasure to discharge." He had a body, and he had the faculties of the will and the understanding. In the body he underwent sufferings and woes, and it was the medium through which life and health were restored to other bodies; in will and understanding he was a perfect type of that human nature which he had assumed. The consideration of these topics occupies the first four chapters of the work.

In the fifth our Lord is declared to be the WORD, "Very God of very God." In it the authority of the Creeds, the various heresies which sprung up in the 2nd, the 3rd, and the 4th centuries; the Catholic doctrine of the Trinity, and of the Eternal Sonship of Christ are most ably and profoundly treated. In the 6th the unity of the Divine and human nature in Christ is treated of, with an investigation of the heresies of Nestorius and Eutyches; of which the former denied the real union between God and man, the latter confounded the two into one nature. These two chapters demand the closest study and repeated perusals, in order to their being thoroughly understood; but the rich stores of theological knowledge, which will be thus attained, will amply compensate the student for the labor and thought bestowed upon them.

This completes the first part of the volume.—The author then proceeds to the examination of the consequences of this doctrine, and this is the *mediation* of Christ. He is the sole medium of intercourse between God and Man, and must so continue until the end of the world. As Mediator he was a perfect example of *obedience* to God, of which the crowning act was His death—the true ransom for man, and rendered complete and efficacious by the union in Him of the Divine with the human nature. From the former flowed such consecrating virtue as made our Lord a fitting priest, and such atoning efficacy as made Him a sufficient victim; the latter makes men participators in His work, because "he is the root, fountain, and beginning of supernatural being." So after His ascension He acts towards God the Father as Mediator by His Intercession; towards men He is ever acting as the same by His Presence and His Grace. The Archdeacon shews in a very masterly manner the vast importance of this doctrine, and how fearfully at the present day it is lost sight of or obscured.

In the Tenth chapter the Spiritual Presence of Christ with men is treated of. It is taught that there is a real spiritual connexion between Christ and men when regenerated, wrought by the power of the Holy Ghost, and that this connexion is with the manhood of Christ, exalted and graced by His union with the Divine. "It depends not merely upon His being a man, but the Head of that family of men, who are joined to Him by grace." In the 11th chapter the author shews that this connection is maintained by the perpetual presence of Christ in His mystical Body, the Church, and therefore that union with His Church is necessary on man's part to receive the benefits, privileges, and graces which He bestows.—The *means* of union are shewn, in the 12th, to be common worship, which is the voice and action of the Christian community; the symptom of its life; the expression of its pervading principle.—"The system of worship upon earth is the necessary correlative to the work of intercession in heaven." It is explained very fully and admirably how the Holy Eucharist is emphatically the Christian sacrifice, and what the character of the Christian Priesthood. The 13th is devoted to the doctrine of the Sacraments, wherein their spiritual and supernatural effects in uniting men *really* with Christ their Head are lucidly and fearlessly set forth in opposition to Rationalism and Latitudinarianism of the day; and it especially deserves an attentive study. The 14th treats of Christ as the source of Holiness and Knowledge, distinguishes between the external record of *imparted* truth, the sacred volume, and the *engrafted* truth, the power of spiritual discernment which the Incarnate Word communicates to His mystical body. It discusses, too, the faculties of Reason and of Faith, and the claims of individual illumination as it opposes itself to the authority of the Church. The remarks on this head are most judicious and enlightening. The 15th animadverts upon the practical proofs that the doctrine of the *humanity* of our Lord is not duly appreciated—evidenced by the forgetfulness of Christ's coming in the flesh a second time to judgment; 2 the neglect of the observance of those seasons of the year wherein the acts of Christ, as mediator, are especially commemorated; 3 the infrequency of Sacraments and Public Worship

We have given this meagre outline, with the hope that the reader may perceive the vast importance of this profound and scientific treatise; and that not only our clerical brethren who have not seen the work, but also the well-informed of the laity, who desire to be rightly instructed in the Christian Faith, may be induced to add it to their theological stock of books. They will be thus furnished with an impregnable shield against the delusions of Satan and the sophistries of heretical and misguided teachers; and though at the first reading much difficulty may be experienced by the depth of some of the disquisitions, still the piety, devotion, argument and instruction, which will manifest themselves from the very first, will be inducements to persevere, penetrate more deeply, obtain the treasures and explore the mysteries which are there contained.

We shall not, however, dismiss this volume in this summary manner, but shall examine hereafter some of the leading topics of which it treats.

General Theological Seminary.

We have received the Proceedings of the last Annual Meeting of the Board of Trustees of this important Institution of the Church. We are sorry to find that its available capital has been reduced to a little over $4,000.

We give the following extract from the Report of the late Dean, Dr. Ogilby:

"The undersigned desires to put on record here, what he has had occasion to say publicly elsewhere, that, in his deliberate judgment, the internal condition of the Seminary has never been so sound, since he has known it, as it is at the present time; or that the students have never been more diligent in attention to their studies and other duties, nor more dutiful and deferential to legitimate authority."

The official declaration of such an authority must outweigh a hundred times the vague declamations of malignity and slander. We are happy to learn that about double the number of students have entered compared with last year, and that among them are several gentlemen of very high mental and literary qualifications.

The 'Calendar,' desirous of outdoing itself, puts St. Luke's Church "*in the neighborhood* of the Seminary." "*Risum teneatis.*" No wonder such predictions come true. Thomas Hood gives the letter of a housemaid describing the wonders of *Mesmerism*—

"A most wonderful Prophecy! The page have foretold that the Monkey some day would bite Missus, and lo, and behold, he have flown at her, and made his teeth meet in her left ear. If that a'nt prophecying I don't know what is."

Appeal of the Domestic Committee.

We now give the appeal of the Domestic Committee, which we mentioned briefly in our last.—The condition of things which it states is humiliating to the Church, and no time should be lost in endeavoring to remove it. This is due, not as a matter of favor, but as a demand of justice. The faith of the Church has been pledged, and each Rector, each congregation, and each individual Churchman, is bound to see that it be fulfilled.—As all ground of complaint on the score of expenses has been removed by the judicious retrenchments of the Committee, a speedy and effective response we trust will be given:

CHURCH MISSIONS, DOMESTIC COMMITTEE, }
NEW-YORK, October 15th, 1849. }

Rev. and Dear Brother—"The Committee for Domestic Missions," beg to present to you the wants and claims of the vast field under their charge; and to entreat your zealous influence with your congregation, to obtain proportionate relief.

We are "servants for Christ's sake" of the Church, placed under the anxious responsibility of paying, from her bounty, the salaries of our hundred missionaries.

They are men poor in the world's goods; living on means reduced to the lowest limits; oppressed by privations, and struggling under anxieties. As a body they are self-denying, faithful, and successful; sustaining the Church among the scattered homes of the West, planting it firmly in many a growing village, and pressing on with its blessings to the remotest parts of our wonderful land. The church by her united voice, has promised to sustain them. She has authorized her Missionary Executive to make this promise specific to each one of this pioneer band. She has assured the Bishops of the organized Dioceses, and the Missionary Bishops, that the pledges made in the Diocesan distribution of the funds, shall be sacredly met. By every claim of honor, fidelity, and Christian love, is the Church bound to redeem these constructive pledges.

The Domestic Committee can act in these matters, only as the agent of the Church. They receive and distribute the means placed in their hands. More they cannot do. In making the appropriations for the year, the Committee is obliged to act in faith, but, at the same time, is directed in the amount, by the sober facts of the past, the expressed wishes of the Board, and public opinion in the Church, as far as it can be collected.

We begin this year with an amount of indebtedness, which, although reduced from the past, is fearfully great. On October first, a year's salary was due to nearly all the missionaries, and an aggregate of obligation pressing upon us, of *twenty thousand dollars*.

The expenses of management have been abated for the current year, to their *minimum*; and the whole salary, with the travelling expenses of the Secretary and General Agent is saved, by the voluntary labor, in rotation, of the Clerical Members of the Committee. The aggregate of appropriations for the present year, to October 1850, has been formed of the lowest amounts, consistent with any honest regard to the expectations and wants of the respective Dioceses, and Missionary Bishops; and with just confidence in the expressed love and duty of the Church. All has been done to execute our anxious trust with rigorous economy, scrupulous impartiality, and effective results. An expenditure of nearly ten thousand dollars less than that of the past year has thus been secured. But with all this, the sum of FORTY TWO THOUSAND DOLLARS is demanded, in order that, at the meeting of the next General Convention, the Church shall have redeemed the pledges made to her Bishops and Missionaries.

The Domestic Committee, in this matter, is powerless. The money must be given by the Church, or the faith of the Church be dishonored; and a record made of disappointment and suffering in the sighs and tears of our ministers and their families which it is bitter indeed to imagine. Already is despair doing its work and missionaries are leaving stations of importance and promise, compelled by starving necessity to seek some other place of labor. Should this proceed, the capital of the past invested there is sunk, and the foothold lost, which has been fairly gained, and manfully held.

Foreboding as our situation may be, there is in it nothing hopeless. United conscientious effort can lift the burthen and honorably do the work. The Church, if heartily challenged, will never repudiate the debt. In this conviction we appeal earnestly and personally, Rev. and dear Brother, to you. We pray you in your place and influence as a Minister of the Church thus crying for aid—by your vested interest in her wide well being—by your obligation to extend her swelling borders—by your sympathy, perhaps through kindred trials of your own, with the suffering—we pray you to lend your pastoral aid in one united effort to meet this year of crisis in our Missionary work.

Direct resolutions of the Board of Missions, sanctioned by our Right Reverend Fathers in God, have made the "FIRST SUNDAY IN ADVENT" the appropriate period for these collections. We venture, in consequence, to present that season as the time for yours, but with respectful deference to your own judgment and inclination. We equally beg for this collection, whether the parish is large or small, strong or weak. The aggregate will tell effectually; and the influence of an earnest, loving appeal in behalf of the broad missionary travail of our Church, will produce results valuable beyond the present, in which there may be blessings for the Giver as well as for the recipient.

We ask your prayers in our behalf as your commissioned Agents in this sacred trust, and with respect and love, Rev. and dear Brother, Subscribe ourselves in behalf of the Committee,

Your fellow laborers in the Gospel,
HENRY J. WHITEHOUSE,
LOT JONES,
JOHN MCVICKAR,
SAMUEL R. JOHNSON.

Clerical Members of the Committee for Domestic Missions.

The Rev. Dr. Johnson has been elected on the Domestic Committee, Vice Rev. C. H. Halsey resigned; and Mr. Luther Bradish, vice Mr. B. L. Woolley deceased, which appointments have been accepted.

Thanksgiving Day.

We insert with the utmost gratification the well timed and appropriately worded Proclamation of the Governor of this State, for the appointment of a day of Thanksgiving to Almighty God for His mercies and bounties extended to the people during the past year. The call comes with unusual solemnity; and while the recollection of deliverance and preservation from the fearful scourge which lately oppressed us, fills each heart with joy and gladness, let us remember that the Lord "hath not dealt with us according to our sins, nor rewarded us according to our iniquities." Holy resolutions should be the fruit of our gratitude; a more entire sacrifice of ourselves, body, soul and spirit, to the service of God our Creator, Redeemer and Sanctifier; a deeper sense of the truths of the ever blessed Gospel; and a warmer devotion to the extension and strengthening of His Holy Church. And these sentiments should be felt by all who have shared in the mercy, lest their Lord should say: "Were there not ten cleansed, but where are the nine; there are not found to give glory to God, save this stranger."

Proclamation.

By HAMILTON FISH, *Governor of the State of New York.*

A sense of gratitude to Almighty God for his numerous manifestations of goodness, during the past year, calls for a public expression of thanks from a People who have experienced the full measures of blessings which have been extended to us.

Peace and quiet have reigned throughout our land. The labors of the husbandman have been awarded in the returns of the fruits of the earth. Industry has pursued its accustomed walks in all its varied employments, and its votaries have enjoyed honest and well earned rewards. Civil and religious Liberty continues to be vouchsafed to all within our borders—and the blessings of the Gospel are extended to all who desire to enjoy its comforts and its consolations. A few weeks since, the whole nation, in humble dependence, united in earnest prayer to Almighty God to withdraw the grievous pestilence which was ravaging the land; that visitation has passed, and the blessing of public health is restored.

It becomes a grateful and a Christian people to acknowledge these mercies and to render thanks to their bountiful Giver.

I do therefore designate THURSDAY, the TWENTY-NINTH DAY OF NOVEMBER, instant, and do recommend its observance by the people of this State, as a day of public Thanksgiving to Almighty God.

In witness thereof, I have hereunto signed my name and affixed my privy seal of the state, at the city of Al-
[L. S.] bany, this first day of November, one thousand eighdred and forty-nine.

HAMILTON FISH.

By order of the Governor:
ROBERT H. MORRIS, Private Secretary.

Foreign Intelligence.

The *Cambria* arrived at Boston on Saturday last.

Nothing has yet transpired officially as to the intentions of Russia, though it is said friendly intimations have been given by the Russian ambassador at Vienna, and confirmed by the Austrian authorities. The Czar, however, is making great military preparations. The special Turkish ambassador had reached St. Petersburg, and had a conference with Count Nesselrode, but had not yet seen the Emperor. A Turkish army of 60,000 men men had been reviewed at Constantinople. The English fleet consisting of three ships of 120 guns, one of 92, and three of 80, and the French, one of 120, two of 100, and three of 90, were on their way to Vourla bay at the entrance of the Dardanelles.

The French Assembly had voted the supplies for the French expedition, by majorities of about 300. M. Montalembert had delivered a "flaming oration" in favor of the Roman Catholic Church and the Pope, and against liberal institutions in the Roman States.

The singing of songs and gathering of crowds in the streets of Rome has been forbidden by ordinance. It is said the Cardinals have recommended the Pope to return in December, but it is uncertain what he will do.

Many more executions had taken place in Hungary.

We have received the London Record from the English Churchman's office, which contains a short-hand report of Sir H. J. Fust's admirable decision in the Gorham cause. It occupies 17 closely printed columns, and we have not had time to examine it. We are very much obliged to our respected contemporary for his attention.

THE VACANT DIOCESE OF LLANDAFF.—Last week a public meeting of Welshmen resident in London was held at the Freemason's Tavern, to take into consideration the desirableness of taking measures for securing the appointment of a native of the Principality to the vacant Doicese of Llandaff. Mr. Benjamin Lawrence presided, and the meeting was addressed by Mr. Gwmwr, Mr. Owen Rowland, Dr. Evans, Mr. Meredith, Mr. W. Thomas, the Rev. R Jones, the Rev. M. Davis, the Rev. C. Phillips, Mr. James, and other gentlemen. It was stated that since the House of Brunswick had reigned in this country, no Welshman had ever been promoted to a Welsh Bishopric, the effect of which was that thousands had been driven out of the Church, and had joined the ranks of the Dissenters. Wales had a national right to a Welsh bishop, and their only plan was to demand such an appointment at the hands of the Premier. The present system was destructive alike to the people of Wales and to the Church itself. Resolutions which affirmed the desirableness of the appointment of a native of Wales to the vacant see having been adopted, a memorial to that effect was drawn up for presentation to Lord John Russell. A committee was appointed for the purpose of waiting upon his lordship, to ascertain his views upon the matter.—*Eng. Churchman.*

ECCLESIASTICAL APPOINTMENTS.

The Ministry have had their hands full of ecclesiastical appointments lately. They have, happily, not gone the length of giving the Deanery of Carlisle to Mr. ASPINWALL; it is to be conferred on Dr. TAIT, of Rugby School, who will retain his Head-Mastership until midsummer next, it is said. This appointment might have been worse, but we deny the *Times'* absurd assertion, that it will give "universal satisfaction."

Lord Auckland is to have the see of Llandaff in exchange for Sodor and Man—that rolling stone which gathers no moss IN THE PRESENT DAY, though Bishop Wilson was content to suffer persecutions rather than give it up. Who is to be the next (temporary) occupant of his see remains to be seen; but it would be a charity to the people of the diocese, and save the church some scandal, if some one were presented who would be permanently satisfied with the throne of the saintly Bishop Wilson.

The appointment of Mr. Milman to the Deanery of St. Paul's will astonish all parties—if anything which Lord John Russell does can now astonish any one. If Mr. Milman's literary and parochial labors have not been sufficiently rewarded by a Prebendaryship of Westminster, and the Rectorship of St. Margaret's, he must have done a good deal which has not reached the ears of the public. He is one of that favorite class (with the present ministry) who explain away, and cut through those portions of God's Holy Word which lie in the way of their rationalistic philosophy. And if the "Evangelicals" do not speedily throw aside their party errors in Doctrine and Discipline, and visibly unite with the sound Churchmen in protesting against these Latitudinarian appointments, the high places of the church will soon be filled with this most dangerous of all classes of Churchmen. While the two parties in the church, who equally receive and reverence every word of the Holy Bible, as inspired by God's Holy Spirit, are divided, the Latitudinarian ministry is quietly filling up the breach with the foes of both parties.—*Ibid.*

The Western Luminary announces that the commissioners appointed to enquire into the case of the Rev. Mr. Rookes, of Exeter, have after two or three meetings, reported that there is a *prima facie* case of immorality established against him; and, as he is unwilling to submit to the adjudication of the bishop, the matter will proceed in the ecclesiastical Court.—*Ibid.*

The rumor that a Bishop for the Channel Islands is to be appointed is again revived.—*Ibid.*

New Publications.

A COPIOUS AND CRITICAL ENGLISH-LATIN LEXICON, founded on the German-Latin Dictionary of Dr. C. E. Georges, by the Rev. J. E. Riddle, M.A., and T. R. Arnold, M.A. First American Edition, carefully revised, with a Dictionary of Proper Names, by Chas. Anthon, LL.D. New York: Harper and Bros. 1849. Pp. 753.

This is an invaluable work for the student of Latin in method, fullness, and clearness. The stores of German philology have been thoroughly explored by the English Editors, as may be seen in their preface; and the present edition has been carefully and accurately revised by Dr. Anthon and his learned coadjutor Prof. Drissler, already distinguished for his excellent edition of Riddell and Scott's Greek Lexicon. It used to be a complaint with us and our fellow-travellers in the paths of classic lore, when engaged in writing Latin, that we could never find what we wanted in the meagre collection of Ainsworth, or the more voluminous but ill-digested *Phrase Book* of Robertson; and often after trusting to the latter were we admonished by our learned instructor that prose and poetical expressions had been mingled together in beautiful confusion. No such difficulty can occur here. The English part is admirably prepared, and the phrases so systematically arranged that the particular idiom sought for can readily be found; see for example the words AS, LET, THAT, TO, &c., where the different phases of meaning and expression are nicely discriminated, and then rendered in the Latin; so that the articles themselves are useful studies in philology. The authors are given who use the several phrases; and those expressions which are framed on classic models but have no express authority in their favor are denoted by an asterisk. The table of the age of authors prefixed will prove a useful guide in the choice of phrases. The Dictionary of Proper Names is very copious and is especially valuable in the geographical line. It reflects the utmost credit on the laborious industry of the Professor, and affords an indisputable testimony of his extensive acquirements in this department of knowledge. The print though small is perfectly distinct and clear, the paper is good, and the binding the usual substantial style of the publishers for school-books.

THE FOUR GOSPELS ARRANGED AS A PRACTICAL FAMILY COMMENTARY, with a Preface by Dr. Tyng, has been published in a handsome form by Messrs. Appleton, with several striking illustrations. This work is well known under the title of *Light in the Dwelling*. It is, we understand, by a lady, and contains much pious and devotional thought and many useful practical reflections. Her system, however, is not that of the Prayer Book, and she makes the sacraments *only signs*.

HELEN MORTON'S TRIAL, by "Cousin Alice," has just been published by the Sunday School Union, 20 John-street, in a beautifnl style. It is a tale of exquisite sentiment and pathos, replete with sound religious instruction and written in a true Church spirit. The authoress is Mrs. Joseph C. Neal, and we trust that this is but the beginning of goodly things from her pen for the little ones of Christ's flock. Such works will always be most welcome.

THE REVELLERS, THE MIDNIGHT SEA, AND THE WANDERERS, Three Allegories, by the Rev. Edward A. Munro. From the London edition by the Sunday School Union, in the same style as the previous volume. They are admirably designed, and happily carried out. The first especially abounds in passages and descriptions of great power and stirring effect. It must be remembered, however, that the guidance of the parent or teacher is necessary in order that such works may produce their due influence on the mind of the young.

THE EXCURSION, a Poem by William Wordsworth. New York: C. S. Francis. 1849.

There is no need for *us* to praise Wordsworth, or recommend this charming poem; but we may say that it appears in a very attractive and convenient form; a 12mo of 340 pages, evenly printed in a large handsome type on fine white paper. Such publications deserve an extensive patronage, and never tire.

We have also received GEOMETRY AND FAITH from the same publisher, but have not found time to examine it as yet.

GREENWOOD, A DIRECTORY FOR VISITORS, by N. Cleveland is a beautifully printed 16mo of 450 pages, with gilt edges, and bound in embossed cloth. It consists of three parts. 1. Directions for visiting Greenwood, with plates and descriptions of the monuments and tombs, very well executed. These are 116 in number. This is indispensable for one who would visit the lovely scene with advantage and satisfaction. The 2nd part contains biographical sketches of some of the principal persons whose mortal remains rest in this spot: those of Dr. Mitchell, Rev. Mr. Abeel, De Witt Clinton, and Chancellor Kent, though brief, are well written, and afford much interesting reading. The 3rd part contains the regulations of the Cemetery, a list of the owners of lots, and other particulars, which will be found useful to those who desire to be informed on these points. We are indebted to the Comptroller of the Association for this handsome volume, the price of which is only $1 25, and it may be obtained at the office of the Cemetery and at the bookstores.

THE PRACTICAL GERMAN GRAMMAR, by Charles Eichhorn. D. Appleton and Co. 1850. Pp. 287.

The peculiar feature of this work is, that it teaches the learner to acquire the new language in the same way that he originally learned his own—"by means of hearing and speech, example and imitation." This is carried out, however, in a perfectly scientific manner, and provision is made by which the rules of the language may be gradually acquired with the increase of practical proficiency. The fact that Professor Schmidt of Columbia College and the Rev. Dr. Schroeder, accomplished German scholars, recommend this grammar in high terms, renders it superfluous for us to say more.

LIFE, HEALTH, AND DISEASE, by Edward Johnson, M. D. From the Ninth London edition. New York, John Wiley—1850.

Without entering into particulars which would perhaps take up our whole sheet, we may safely say that this is a very instructive, able, pungent and entertaining performance. The doctor has a plain, homely, downright mode of enforcing his arguments, which leaves the reader in no doubt as to his meaning, and the liveliness of his illustrations, strange and unexpected as many of them are, adds greatly to the piquancy of the work. He sums up the whole of his advice in the words—EXERCISE AND TEMPERANCE; and his exercise consists in walking some 4 or 5 miles before breakfast; 4 or 5 before dinner; and 4 or 5 in the evening; or in lieu thereof a dozen miles before breakfast, which will serve for all the rest of the day. He warns very earnestly against stimulating dishes and stimulating drinks; and has some judicious remarks in the appendix on hydropathy. Dyspeptics as they have called themselves heretofore, will be happy to hear that there is no such thing as DYSPEPSIA, nor as DIGESTION—the true word is assimilation—We suppose then they must call themselves VIX—assimilators, or something like it. The book will richly repay a perusal.

A VISIT TO IONA by an American Clergyman (the Rev. J. C. Richmond) is a delightful little square pamphlet of 46 pages, published at Glasgow. It is written with the animation and glow of feeling which characterize our reverend brother, and contains a graphic account of the present habits, lives, and manners of the inhabitants, with lively descriptions of the places honored by the presence of St. Columba and his followers. We hope to give some extracts before long of much interest and beauty.

THE EXAMINATION of "Confirmation Examined" is the article in the Church Review which we mentioned some two or three weeks since. It has now been published in a pamphlet form, and is edited by the Rev. William Johnson, Rector of St. Stephen's Church, Milledgville, Ga. It is a spirited exposure of the errors, inconsistencies, and misstatements of Dr. Thomas Smyth, a Presbyterian minister, who seems to be very pugnaciously disposed towards the Church, but whose strength and learning are by no means equal to his ill wishes. Our author successfully demonstrates his misquotations of Burnet, Calvin, Tertullian, St. Cyprian, &c., &c.; his insidious attempts to identify the teaching of Rome with that of our own church as to confirmation; and his erroneous views of church polity and ministry. We must thank our reverend brother for the copy before us.

HEARTS AND HOMES by Mrs. Ellis, P. 2, has been published by Messrs. Appleton. Those who have been interested in the perusal of the First Part will rejoice in the appearance of the Second, nor will they be disappointed. The characters are well sustained, the story is ingeniously carried on to the end; worldliness, hypocrisy, and vice are described with much force and nature, and represented in their truly detestable forms, while a consistent course of uprightness and integrity, and the conscientious obedience to the laws of virtue and religion, amid adversity and reproach, command the admiration and excite the emulation of the well-disposed. The termination too, differs from that of most tales of fiction. This work must become a favorite.

THE GAME OF NATURAL HISTORY FOR CHILDREN, is a very pretty device published by G. P. Putnam, New York, combining amusement with instruction.

ROBINSON CRUSOE'S FARM-YARD is a small book of 228 pages, containing accounts of various animals, and is itself a very entertaining and useful work for children. It is designed as a companion for the game. The cards are very neatly finished.

We have received the speech of Dr. J. A. Smith, the only correct edition; "A PLAIN APPEAL" published by D. Brunner, Baltimore, a forcible and candid exposition of the defective organization of Methodism, the inconsistency of its founder, John Wesley, and the sin of separation from the church; A MANUAL OF PRAYERS AND INSTRUCTIONS FOR BOYS by a Presbyter of Maryland, published by Joseph Robinson, Baltimore, a very unobjectionable and happy compilation; THE SAILOR'S MAGAZINE for November; A DISCOURSE ON THE MILLENIAL STATE OF THE CHURCH by Rev. Robert H. Beattie; and the JOURNAL of the ANNUAL CONVENTION OF THE DIOCESE OF KENTUCKY.

MR. SINTZENICH, who resides at the corner of Twenty-First Street and Seventh Avenue, has politely sent us a print, being an interior view of the Church of the Holy Communion. It is on stone, colored, is effectively and artistically designed and executed, and gives a very good idea of that beautiful building. It seems to have been taken from an elevated point of view, which diminishes the height of the chancel. But as we speak from recollection, we may be mistaken. We are much obliged to the artist for this copy, and are happy to make mention of this work of art.

We give the following items from two of our exchange papers:—

The Rev. Richard C. Shimeall, late a Presbyter of the Protestant Episcopal Church in the Diocese of New York, appeared in Presbytery and presented a memorial in which he set forth his reasons for renouncing his ministry in the Church, and requested to be admitted to the exercise of his ministry, in the Presbyterian Church. The memorial was accompanied with a documentary evidence of his good and regular standing in the Episcopal Church, which was deemed by the Presbytery to be sufficient. Mr. Shimeall was admitted to an examination on Theology, Church Government, and the Sacraments. The examination was sustained, and he was accordingly received.—*Presbyterian.*

CHANGE OF RELATION.—Rev. R. C. Shimeall, who recently withdrew from the Episcopal Church, has been received, after examination, into the O. S. Presbytery of New-York. Mr. Shimeall came into the ministry originally as a Baptist preacher; which connection he left in 1827, and was received into the Ref. Dutch Classis of New-York. After preaching a short time in the eastern part of the city, he was installed over the Reformed Dutch church at Pompton, New-Jersey, Oct. 7, 1828, by the Classis at Bergen. Subsequently, about four years afterwards, he became an Episcopalian, and now he is a Presbyterian. We hope that he has now found a quiet home.—*N. Y. Presbyterian.*

To this should be added that Mr. Shimeall was the *founder* and *first editor* of the PROTESTANT CHURCHMAN.

We have placed on our First Page a letter of Dr. WILSON, author of "The Church Identified," as the papers first appeared in our columns. The editor of the *True Catholic* explained the cause of his error as to the Bishopric of Westminster in the last number. We must thank our Maryland friend for the generous and sympathising article in the same number, on New York affairs, from which we purpose to make extracts.

THE CHURCH REVIEW.—We ask attention to the advertisement of the Agent, Mr. Bradley, in another column. The periodical is a very able one, and deserves patronage both for its own merits and the honor of the Church. We shall always be glad to hear of its success.

☞ We understand that the Clergy of Trinity Church have consented to supply the services for Calvary Church during the vacancy in its Rectorship.

Domestic Intelligence.

Episcopal Services by the Bishop of New Hampshire for the Diocese of New York.

On Wednesday, November 7th, the Bishop preached, and confirmed *eleven* persons in St. Peter's Church, Peekskill; also confirmed a sick member of the parish in private.

Thursday, 8th, in the *morning*, he preached, and confirmed *one* person in St. Luke's Church, Somers; and in the *afternoon* preached, and confirmed two in St. James's Church, North Salem.

Friday, 9th, he preached in Christ Church, Paterson.

Saturday, 10th, in the morning, he preached and confirmed sixteen, in St. Mathews Church, Bedford; and in the afternoon, preached, and confirmed three in St. Stephen's Church, North Castle.

The twenty-third Sunday after Trinity, 11th, in the morning, he preached and confirmed seven, in Grace Church, White Plains; and in the afternoon preached, and confirmed four, in Christ Church, Rye.

Monday, 12th, he preached, and confirmed four, in St, Thomas's Church, Mamaro neck,

Bishop Chase returned to the city on Monday evening. Held an examination on Tuesday of two candidates for the Priesthood—and again left town on Thursday, on his visitation to the Churches on Long and Staten Islands.

We have to add to the Churches awaiting consecration at his hands, St. Mark's Church, Islip, Suffolk Co., L. I.

INSTITUTION.—On Tuesday morning, Nov. 13th, the Rev. William Henry Moore, was instituted into the Rectorship of St. George's Church, Hempstead, Long Island. The Institutor appointed by the Clerical members of the Standing Committee, was the Rev. Samuel R. Johnson, D.D., Rector of St. John's church, Brooklyn. The "attending Presbyters" appointed by the same were the Rev. Vandervoort Bruce, Rector of Trinity church, Rockaway; and the Rev. Stephen Douglass, Rector of St. Paul's church, Glen Cove. Morning Prayer was read by the Rev. Messrs. Douglass and Bruce; then followed the Institution. The Rev. Benjamin C. Cutler, D.D., then preached the Sermon, from the text, Romans 1, 16. "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation unto every one that believeth." The Instituted minister then proceeded to the Communion Service, in which the Epistle was read by the Rev. William L. Johnson, D.D., Rector of Grace Church, Jamaica, and the Gospel by the Rev. George A. Shelton, Rector of St. James church, Newtown; the Institutor delivering the cup.

The day was very fine, and a goodly congregation was assembled. The sermon was preached with unction, and was eloquent and interesting. The main subject was the sufficiency and power of the great Gospel of our Lord Jesus Christ, with warnings against a philosophising rationalism on the one side, and superstitious extravagances on the other. In an age like the present, where the tendency to deny or irreverently explain away the mysteries of the Gospel, is so generally prevalent, the former warning was particularly well timed; nor was the latter misplaced. The great practical difficulty is in persuading the rationalist or superstitious mind, to confess to the error of believing too little or too much. By some, the denial of Gospel mystery is thought to be faith, and even Baptism is pronounced a superstition; while by others, the most extravagant legends and the most insane practices are countenanced and upheld, as true, reasonable, edifying and wise. Earnestly we trust that the new Rector of this old and important parish of Long Island may be enabled to keep the true course, maintaining in its integrity the entire Gospel of Christ, and never "ashamed" of any single one of its component parts. He commences his Rectorship under happy auspices, and has evidently made very favorable impressions upon his flock. May he and they be guided, kept and blest by "the Great Shepherd of the Sheep, and made perfect in every good work to do His will."

J.

VERMONT.—The Bishop in his Annual Address states the following particulars:

Confirmations—128.

Consecration—Grace Church, Randolph.

Ordination—Rev. E. F. Remington as Deacon, on the 14th of September last.

The number of Clergy, 23; Of these 2 are disabled by ill health, and 2 residence not known!

Three candidates for Holy Orders.

CONNECTICUT.—*Confirmations*—In North Canaan, 7 persons; in Salisbury, 6; in Sharon, 6; in Kent, 8; in New Milford, 17; in New Preston, 19; in Washington, 2; in Roxbury, 1.—*Calendar.*

ADDRESS OF THE TRUSTEES.—At the Annual Meeting of the Trustees of Burlington College, held on the 26th day of September, on motion of Judge Carpenter, it was *unanimously Resolved*,

That the Provisional Committee be authorized to issue an Address, and employ an Agent, to raise funds for Burlington College.

ADDRESS.—The Trustees of Burlington College, at the close of the third year of their great trust, for learning and religion, deem it due to the country and to the Church, to address, to those, for whom their trust is held, a Report and an Appeal.

They REPORT, that, since the date of the Charter, in 1846, a most eligible site for the College has been procured, on the banks of the Delaware, adjoining the residence of the Bishop, who is the President, containing twelve arces; and, that the buildings purchased have been increased, with very great improvements, by successive additions, to the extent of accommodating, with convenience, *one hundred and forty* pupils; including, also, the beginning of a Library, and a competent Philosophical and Chemical Apparatus. They also report, that the Sixth Term of the College has just closed, with *one hundred and twenty-six* pupils: the examinations, in every department, fully sustaining the promises of the Trustees and of the Faculty, and abundantly warranting the confidence of parents aud guardians, who have sons or wards, to be educated. The whole amount of contributions, in every form, toward the uses of Burlington College, has been less than ten thousand dollars. There is now a well established Institution, with the capacity stated above; with Teachers and means of instruction, for the most thorough education, not only in English, the Classics, and the Mathematical and Physical Sciences, but in all the living languages of Europe, and in Music, Drawing and Painting; and, with the ability, if freed from debt, and furnished with suitable grounds, buildings, fixtures and furniture, abundantly to support itself. This is a great result for three years. It shows inherent strength in the case. It dictates the grateful acknowledgment of the divine blessing. It warrants an appeal to the country and to the Church.

This APPEAL, the trustees make. They ask for FIFTY THOUSAND DOLLARS.

Of the sum, for which they make this earnest and confident appeal, one half is needed, for the extinction of the debt, incurred in the purchase of the estate, in the erection of buildings, and in the outlay for necessary fixtures and arrangements. When this debt is liquidated, the Trustees will hold the estate and improvements, free of any encumbrance.

The remaining half is needed for the erection of a Chapel, and other necessary buildings, and for the increase of the Library, and the Philosophical and Chemical Apparatus. The School room is used for the daily worship of the College. It is needless to say, at what inconvenience, at what loss of religious influence, at what cost of irreverence or indevotion, A proper Chapel is an immediate necessity. A very moderate increase of the number of Students, such as a single year will more than yield, will require an increase of accommodations, for their reception. Within one year, a building, such as has been erected, to complete the first quadrangle, will be necessary. Indeed, it is necessary, in great measure, now; for the Library and Reading Room, and for the Mathematical, Philosophical and Chemical Lecture Rooms, and the Cabinets of Natural History. The Library is in a room ten feet square. The room provided for the Scientific Cabinets, with cases filled with minerals and shells, is used now for the Refectory; being the only room sufficiently capacious. A larger Library, and a more complete apparatus, are due to the character and efficiency of the College.

Burlington College combines domestic arrangements, with religious influences, in the training and instruction of the young. It offers itself, as a Christian home. By combining, in one institution, the preliminary preparation, with the higher teaching of the College, it avoids great loss of time, in the change of Schools and teacher; and it offers great advantages, for the attainment of scholarship, and the formation of character, in the continuity and constancy of its course. Its aim is, the education of men, of gentlemen, of scholars, of patriots, of Christians. To men, to gentlemen, to scholars, to patriots, to Christians, it appeals, for the means of its complete establishment. For the rest, with God to bless it, it will itself provide.

For the Trustees of Burlington College,
GEORGE W. DOANE, *President*;
ELIAS B. D. OGDEN,
JEREMIAH C. GARTHWAITE,
RICHARD S. FIELD,
Provisional Committee.

Burlington College, September 28, 1849. Ibid.

MARYLAND—*Confirmations.*—On the 18th Sunday after Trinity, October 7th, in Christ Church, Washington Parish, Washington, fourteen persons were confirmed, and the Holy Communion was administered by the Bishop, in the morning, and sermons delivered both morning and afternoon.

On Thursday morning, October 11th, after the customary daily morning prayer, a special confirmation was holden in Mount Calvary Church, Baltimore, and one person received the holy rite.

On Saturday morning, October 13th, a member of St. Luke's Church, Baltimore, was confirmed in the sick chamber, being desperately ill.

On the Twentieth Sunday after Trinity, October 21st, two persons were confirmed, and the Holy Communion administered by the Bishop, who also preached on the occasion, in St. John's Church, Howard District, Anne Arundel county.—*Ch. Advertiser.*

OHIO.—(*From the Western Episcopalian.*)—The following is the portion of the Bishop's Address omitted in our paper of October 17, relating to the

REV. MR. LOUTRELL.

During the last winter difficulties having arisen between the Vestry and other members of St. Paul's Church, Columbus, and the Rev. A. M. Loutrell, their then Rector, I was applied to by the former to take measures under Canon 34 of 1832 to effect a dissolution of their relations one to another. The Presbyters of the Diocese were accordingly notified to meet me at Columbus, on the 12th of February, for the purpose of considering the case. The issue of that meeting was the unanimous opinion that Mr. Loutrell should resign the Rectorship of said parish, and on the same being communicated to him, he signified his compliance and resigned.

Soon after the same clergyman was presented to me for trial by the Standing Committee, on sundry grave charges founded on what was alleged to have transpired during the difficulties between him and his parish. A Board of Trial was appointed and convened at Columbus on the 16th of May. The accused did not appear, but his reason for not appearing was sustained. The Board having adjourned to meet again at my call, was convened again on the 13th of June. Again the accused failed to appear, and now without giving any reason. Whereupon he was reported by the Board for contumacy, and I proceeded according to the Canon of the Diocese regulating the trial of a Presbyter, to suspend him for contumacy, until he should tender himself ready for and should receive his trial. Having afterwards received his declaration of being ready to appear for trial, the Board was assembled a third time and the trial proceeded. In consequence of the accidental misplacement of an important document making part of the evidence on the side of the prosecution, which document was not found till after the Board had adjourned, several important specifications were necessarily abandoned. Of one charge, that of Deliberate Misrepresentation, the accused was found NOT GUILTY. Of the four other charges, viz: Of knowingly, and deliberately violating the Canons of the Diocese of Ohio; Of deportment grossly disrespectful and indecorous towards his Vestrymen and his Bishop; Of language highly abusive and slanderous towards sundry respectable persons: Of scandalous and disorderly conduct, unbecoming a Christian minister, he was found GUILTY. The verdict of the Board was that "while in their judgment Mr. Loutrell is deserving of severe punishment, they do in consideration of various circumstances connected with the case, advise the Bishop to admonish him as solemnly as in his opinion the case requires."

What were the circumstances to which the Board thus refer, do not appear in the evidence which has been laid before me, nor have I received any official information concerning them. If it was right that they should modify the verdict, they should have been proved in the testimony. After consideration of the evidence as laid before me I am compelled to look upon the award recommended by the Board of Trial, as extremely lenient, no matter what sort of admonition or what mode of administering I may be able to adopt. Had Mr. Loutrell remained in Ohio until he could hear from me after I had received the opinion of the Board, his admonition might have been administered without delay. But as he has chosen to go into Indiana, and I am about going to the Eastern States for some weeks, he will have to wait my return, when I shall require his attendance at Columbus, to receive the admonition where the trial took place and the offences were committed. Meanwhile he will continue under suspension.

ILLINOIS.—Confirmation in Trinity Church, Jacksonville, on Sunday, 14th of October, to 11 persons by the Bishop.—*Banner.*

ALABAMA.—*Resignation.*—To the Vestry of St. Paul's Church, Selma: Gentlemen,—Circumstances connected with the personal comforts and support of my family require that I should exchange my present field of labor, for one of larger scope, one which will enable me to support them with greater comforts to them and less difficulty to the Church. I assure you it is with pain and reluctance that I separate from you; I never expect in the providence of an all merciful God to be associated with persons whom I esteem more, or with whom my relations have been of a more pleasant character. It is a matter of eminent gratification, a reflection which I will bear with me, to my distant home, that our intercourse with you has never been marred by any circumstance in the least unpleasant. I entertain feelings of the greatest personal kindness and the greatest personal respect, for each and all of you individually, I leave you with no feelings of unkindness, I leave you with feelings of gratitude for the uniform personal respect which you have exhibited, with kindness for the uniform good feeling which you have unwaveringly manifested, in all the intercourse pertaining to our relations, personal and official. I pray Almighty God to bless each and every one of you, and so to govern severally and collectively, your interests and affairs, both spiritual and temporal, that you may so pass the waves of this troublesome world, as finally to come to the land of everlasting life. With an invocation of the blessings of God, upon you individually and corporately.

I am yours fraternally,
J. H. LINEBAUGH.
Rector of St. Paul's Church, Selma.

Whereas, The Rev, J. H. Linebaugh has announced to us his intention of resigning the Rectorship of St. Paul's Church, Selma, Alabama.

And whereas we believe that his services in this parish have been in the highest degree useful to the Church, and eminently acceptable to the community at large.

Therefore be it Resolved,

1st. That it is with the most painful feelings that we accept his resignation of the Rectorship of the Church, and witness his departure from this field of usefulness.

2d, Resolved, That since his residence amongst us, that new life and energy have been imparted to the Episcopal Church in this section of the country, by the earnestness and activity with which he has devoted himself to the cause of its interests.

3d, Resolved, That by his removal from us, the community has lost an useful citizen, society an elegant and accomplished man, learning and scholarship a true disciple, Religion an able advocate, and the Ministry an active, zealous, faithful and eloquent representative.

4th, Resolved, That a copy of these resolutions be furnished to the Rev. Mr. Linebaugh, and also that a copy be furnished to the Selma Reporter, the New York Churchman, and the Banner of the Cross, Philadelphia, for publication.

CLERICAL CHANGES.

Rev. Andrew Croswell, to St. Paul's Church, Brunswick, Maine.

Rev. T. N. Benedict—address, New Hartford, Oneida county, W. N. Y.

Rev. Daniel Henshaw, to St. Paul's Church, North Kingston, Rhode Island.

Rev. J. Pinkey Hammond, deacon, to the Rectorship of Trinity Church, Upper Marlborough.

Rev. James A. McKenney, from the Rectorship of Sherwood Church, Baltimore county, to the Rectorship of St. Paul's Parish, Prince George's county, P. O. Woodville.

Rev. Samuel K. Stewart, deacon, to the Assistant Ministership and Charge of the Parochial School of St, Annie's Parish, Anne Arundel County.

Rev. R. S. Nash to the Rectorship of Christ Church, Lancaster county, Va.

Rev. Edmund Neville from St. Philip's Church, Philadelphia, to Christ Church, New Orleans.

Rev. F. M. Whittle from Kenawa Parish, to St. James's Church, Northam, P. O. Pemberton, Goochland county, Va.

Rev. A. S. Smith has resigned as Principal of "The Columbus Female Institute," and taken charge of the "Norfolk Female Institute," Va., in connection with Rev. L. S. Smith.

Rev. S. T. Carpenter, to St. Peter's Church, Smyrna, Delaware.

The Rev. P. Teller Babbit has resigned the Rectorship of St. Paul's Church, Woodbury, Connecticut, and accepted the Rectorship of Trinity School, near Raleigh, North Carolina. Post Office address, Raleigh.

Notices.

☞ The Anniversary of the Association for the relief of aged respectable indigent females, will be held at the asylum in 20th street on Friday, Nov. 30th, at 11 o'clock—when the annual subscriptions will be due. Patrons and friends are invited to attend.

Nov. 17, 1849.—2t

☞ APPOINTMENTS for Episcopal Services to be performed by the Bishop of New Hampshire at the request of the Standing Committee of the Diocese.

Thursday,	"	15, A. M.	New Town.
		P. M.	Flushing.
Friday,	"	16, A. M.	Little Neck.
		P. M.	Manhasset.
Saturday,	"	17, A. M.	Glen Cove.
		P. M.	Oyster Bay.
24th Sunday after Trinity,	"	18, A. M.	Cold Spring Harbour.
		P. M	Huntington
Tuesday,	"	20, A. M	Setauket.
Wednesday,	"	21, P. M.	Sag Harbor.
Thursday,	"	22, P. M.	Patchogue.
		E.	Islip.
Friday,	"	23, A. M.	West Islip.
		P. M.	South Oyster Bay.
Saturday,	"	24, A. M.	Hempstead.
25th Sunday after Trinity,	"	25, A. M.	St. Ann's, Brooklyn.
		P. M.	St. Michael's, "
Monday,	"	26, A. M.	Flatbush.
		P. M.	Fort Hamilton.
Tuesday,	"	27, A. M.	Tompkinsville.
		P. M.	Clifton.
Wednesday,	"	28, A. M.	Richmond.
		P. M.	Factoryville.
Friday,	"	30, P. M.	St. John Baptist's, N. Y.
Saturday, Dec.		1, A. M.	All Angels', N. Y.
Advent Sunday,	"	2, A. M.	Ch. of Ascension, N. Y.
		P. M.	St. George's, N. Y.
Monday,	"	3, P. M.	Rossville.
Tuesday,	"	4, A. M.	St. George's, N. Y. Cons.
		P. M.	Astoria.
Wednesday,	"	5, P. M.	St. Mark's, N. Y.
Thursday,	"	6, A. M.	Christ ch. N. Brooklyn
Friday,	"	7, P. M.	Newburgh.
Saturday,	"	8, P. M.	Tuckahoe.
2d Sunday in Advent,	"	9, A. M.	Yonkers.
		P. M.	Greenburgh.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 6th inst., the Treasurer has received the following contributions:

Off'gs, Trinity ch, New Haven, Ct, 53; St James, Philadelphia, 98 86; thro' J K Sass, R A in S C, Trinity, Columbia, S C, 15, St John's in the Wilderness, of which 6 25 is for Indian Missions, 35 25, St Davids, Cheraw, 75, Mo Mis'y Lec, 1 89, St Philip's, Charleston, for Bp. Kemper's jurisdiction, 40, Bp Freeman's, 40,—207 14; Christ, Brownsville, Pa, 25; Grace, Middletown, N Y, 3 16; Christ, Pomfret, Ct, a thank off'g, 10; H H, of which 10 is for Chickasaw mis'n, 20; Christ, Watertown, Ct, one-halt, 20; total, 384 16.

THOMAS N. STANFORD, Treas.,
New York, Nov. 13, 1849. 139 Broadway.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 6th inst.

"S" by the hands of Mr T N Stanford, 10; St Peter's, Niagara Falls, Rev Sylvanus Reed, 5; ch of St Cornelius the Centurion, Rev McVickar, D D, 1 30; Christ, Westport, Rev Wm H Frisbie, 2 30; total, 18 60.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Nov. 13, 1849. 20 John street.

The Society has just received an assortment of Oxford Bibles from 24mos to Quartos in varieties of bindings, all with the Apocrypha.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since acknowledgement of 7th inst, the following contributions, viz.:

From St Peters, Albany, Rev Dr Potter, 66 65; Grace, Middletown, Rev G W Timlow, 4; H H, don for diocesan mis'ns, 10; Christ, Gilbertsville, Rev Henry Peck, 2; total, 82 65.

C. N. S. ROWLAND, Treasurer,
Nov. 13, 1849. 55 Water-st.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 6th inst.

St Peters's, Niagara Falls, Rev Sylvanus Reed, 1; Christ, Westport, Rev W H Frisbie, 2 30; total, 3 30.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Nov. 13, 1849.

The Society has published the Church Almanac for 1850.

Married.

On the evening of the 6th inst, by the Rev. Dr. Hawks, Mr. Henry Van Nest to Mrs. Maria King, all of this city.

On Tuesday, 13th inst., by the Rev. Dr. Adams, Mr. Charles T. Crawford to Miss Mary R. Field, all of this city.

Died.

At Geneva, on Sunday, the 21st ult, DAVID B. DOUGLASS, LL. D. Professor of Mathematics and Natural Philosophy in Geneva College.

In youth he had served his country faithfully in arms, and perilled his life in her defence amid scenes which tried the courage of the boldest. Immediately after his graduation as Bachelor of Arts at Yale College, in 1813, he applied for the commission of Lieutenant of Engineers, to which he was immediately appointed on the recommendation of Gen. Swift. In 1814, he joined the army on the Niagara frontier under the dommand of Gen. Brown with the Corps of Sappers and Miners, and took part in the gallant action of Lundy's Lane. At the siege of Fort Erie, he superintended the repairs of the works under the guns of the enemy, and inspired his men with so much daring, that they thought less of the danger than of the toil. On the night of the assault by the British troops, he commanded a battery which was assailed by the 103d British regiment, which was most gallantly repulsed after repeated attempts to storm the works. For this exploit he received the brevet of captain, and the commendation of his commander, Gen. Gaines, although not yet 21 years of age.

After the war, he took a principal part in the re-organization of the Military Academy at West Point, and its establishment on its present admirable footing, and remained in connection with it till 1830. After his retirement from West Point, he was consulted as civil engineer from many quarters, and prepared all the plans, elevations, and estimates on which that great public work, the Croton Aqueduct, was constructed. Subsequently he was appointed to the Presidency of Kenyon College, Gambier, Ohio. But his talents, his learning, his gallantry and his public services, were enhanced by a religious devotion and life, which was indeed his noblest ornament. The one simple aim of his being seemed to be, that he might become a more perfect Christian.—*Utica Gazette.*

Advertisements.

LITTELL'S LIVING AGE, No. 288, 12½ cents.

CONTENTS.

1. Wild Sports of the Falklands,	*New Monthly Mag.*
2. The Emerson Mania,	*English Review.*
3. Private Correspon. of George III.,	*Bentley's Mis.*
4. Phonetics,	*Fraser's Mag.*
5. Hildreth's History of the U. S.,	*N. Y. Tribune.*
6. Benzole,	*Fraser's Mag.*
7. Cessation of Cholera in London,	*London Times.*
8. Memoir of Miss Pardoe,	*Bentley's Mis.*
9. Mr. Robert Simpson's Courtship,	*Chamber's Journal.*
10. Russian and Turkish Treaties,	*Brittania.*
11. Punch,	*N. Y. Independent.*

ILLUSTRATION.—John Bull's Plum Pudding from *Punch.*

POETRY.—Mother and Child.—The Bells, by Edgar A. Poe.

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POCKET ALMANAC, Containing a list of the Bishop and Clergy in each Diocese, and an alphabetical list of the same, with other statistical information of the Protestant Episcopal Church in the United States.—**1850.** Just Published by
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The first volume furnished if wanted.

All communications to the subscriber, addressed to the care of Messrs. S. & Swords will be promptly attended to.

ABNER BRADLEY, Soliciting Agent Northern and New England States.

New York, Nov. 12, 1849.—tf

FAMILY SCHOOL

FOR The Education of Young Ladies, LILAC GROVE, New Hartford, Oneida Co., W. N. Y. Miss MARY PROAL, Principal, The Rev. P. A. PROAL, D. D., Visitor.

This Family School for Young Ladies, which has been in successful operation for several years under the late Mrs. Eames, will be continued in its former location.

Its site in the village of New Hartford,—3½ miles from the city of Utica—affords a healthy and delightful residence, while its ample grounds supply every requisite facility for exercise and recreation.

Miss M. H. EAMES, will have the general oversight of the domestic arrangements. The pupils will be under the care of the principal; aided in the several departments by competent assistants.

Strict attention will be given to the physical education of the pupils, by such exercises as are calculated to promote health, and impart ease and grace to the manners.

The course of study will include all the branches of a thorough English education—the modern languages, music, drawing &c.

The terms for board, tuition, (including lessons in drawing,) bed, bedding, washing, &c., will be, (payable semi-annually in advance,) $150 per annum.

Music, (with the use of Piano,) $10 per quarter.

French and Spanish, each $5 per quarter.

The year commences, as heretofore, on the first of September: but pupils will be received at any time during the term.

REFERENCES

Reference may be had, by permission, to the Rt. Rev. W. H. DeLancy, D. D., LL. D., Geneva, N. Y., Rev. J. F. Schroeder, D. D., New York City, and Rev. George Leeds, Utica, N. Y. n10—eow3m

FIRE INSURANCE

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

WANTED a situation as Chambermaid by a church woman who can give good references. Apply at 61 Clinton Place.
Sept. 29th—tf

Poetry.

From the Banner of the Cross.

The Bell of the Floating Chapel,

RECENTLY PRESENTED BY THE SUNDAY SCHOOLS OF CHRIST CHURCH PARISH.

BY THE REV. EDWARD C. JONES.

Ring out its peal, and as the cadence floats
  Far o'er the azure waters, men shall pause,
While like an angel's tongue those silvery notes,
  Speak to the heart of Jesus and his cause,
Invite to prayer, and Zion's holy strain,
And welcome to the fold poor wanderers of the main.

Ring out its peal, 'twill tell of children's love,
  Tell of the generous warmth which fills the breast,
The glow of feeling kindled from above,
  Ere the young soul by earth has been possest:
Yes, let its changes wake the sleeping air,
While rugged seamen weep, and think who *placed it there.*

List to its voice—at first the gentle swell,
  Then the full burst so joyous and so clear,
Ah, how it speaks of Heaven—that thrilling bell,
  Until the inmost spirit wakes to hear;
While he who tosses on the briny sea,
Feels in his heart—*that bell is calling me.*

Sons of the Church! shall childhood bring its gift,
  And will ye not be roused to double life?
Yes, pour the offering with unstinted hand,
  Here be competitors—'tis holy strife;
Give—give the Gospel—can ye heed the cost?
When ye yourselves are *safe*—can ye forget the *lost?*

Chime on sweet bell, may thousands heed thy call,
  Turn from the spoiler's path, and weep for sin,
Then strong in Faith before the footstool fall,
  Invoking grace the victor crown to win;
And when the sailor's latest hour has sped,
Strike on his ear once more; and tell of "*land ahead.*"

Selected Matter.

Some Account of the S. P. G. Missions

IN THE DIOCESE OF MADRAS. BY THE REV. A. R. SYMONDS, SECRETARY TO THE MADRAS DIOCESAN COMMITTEE.

The work of a Missionary in India embraces two great duties—first, the pastoral care of congregations of Christians already formed; and, secondly, the evangelizing of the heathen. To assist him in carrying out these two great objects, subordinate agents, of different kinds, are associated with him. These are catechists, readers, and schoolmasters. To describe each in order:

By a "missionary," we mean an ordained clergyman. Of these, we have at the present moment 21 on our list, (two more have since been ordained) though, from sickness and other causes, only 18 are in full work. Our missionaries consist partly of clergymen from Europe (8 in number), who have come out here to devote themselves to this work, and partly of clergymen born and educated in India, (13 in number,) of whom 2 are natives, the others being East Indians—that is descendants of Europeans and natives, or of European parentage, but born in India.

Of catechists and readers we have 167 in all—12 East Indian and 155 natives. The office of a catechist, in the intention of it, is that of a lay assistant to the missionary, though, owing to the great paucity of clergymen, the catechists are often necessarily employed in duties which more properly ought to be performed by one in Orders, such as reading the prayers, preaching, visiting the sick, &c. The time, however, is, I hope, at hand, when we shall be able to employ a large number of deacons as assistant missionaries. As it is, ecclesiastical order, to a considerable extent, gives way to the urgency of the case. Irregularity is to be preferred to leaving precious souls uncared for.

The "readers" are men who are employed in going about the villages, distributing tracts, reading the Scriptures to the people, and explaining them, collecting children for the schools, &c. They are of an inferior grade to the catechists.

The schoolmaster's office I need not explain Of these we have 3 Europeans, 8 East Indian, and 129 native. The different sorts of schools in which these are employed will afterwards be explained.

Now, on first commencing a mission; that is when first entering upon a sphere not before evangelized, the plan of operation would be something of this kind:—having selected a suitable spot, the missionary would proceed to erect a *temporary* house and school-room, or chapel, which in this country can be done at a very small expense, (I shall afterwards describe the different sorts of buildings which we use.) He would then endeavor to gather children for instruction, and would not only regularly preach in the chapel or school-room, in the hope of people being attracted there, but he would preach in the open air, at their places of resort, and spend a portion of every day in mingling with the people, talking to them whenever opportunities occurred, and distributing tracts. In the event of its pleasing God to give him success, the missionary would now erect a permanent house, church, and school, as funds for so doing became available; and thus this would become the nucleus of a mission; for, after establishing himself in this spot, the missionary would then endeavor to extend his operation by establishing schools in the adjoining villages, and by going himself, and sending out catechists and readers into them, and so endeavoring, by a similar line of operations, to bring them also within the sphere of Christian instruction and influence. Such would be more or less the mode of proceeding in forming a new mission. As, however, all our missionaries are engaged in spheres that contain congregations of Christians already formed, I will next endeavor to describe their general routine of occupation. As the people of this country live, as in England, partly in towns and partly in villages, so the missionary spheres consist partly of towns and partly of country districts. In the former case, the position of a missionary is not unlike that of a clergyman in a country town at home; while in the latter case, it is more like a clergyman in a village with hamlets in connexion. Our town missions are Madras, Trichinopoly, Madura, Tanjore, and Combaconum. These have out-stations, or villages, in connection, as stated in the table before given. The rest of the missions are entirely country districts. In the former, the missionary usually resides in or near the town; in the latter, he is located in a spot convenient for the visitation of the villages in connexion.

The labors of the missionary himself are chiefly devoted to the locality in which he is himself resident. Here he has not only his Sunday services, but daily morning and evening prayer;—here he has his schools, his Bible classes, his religious and philanthropic societies, with other plans of good, the nature and extent of which will vary according to the progress which Christianity has made among the people, and according to his own energies and spirit of enterprise. But while he is mainly occupied in his own more immediate parish, as it would be called in England, he maintains an oversight of the several Christian villages included in his district. In each of these a catechist or reader and a schoolmaster are placed; though when the village is small, or the number of Christians in it few, the same individual sometimes combines both offices of reader and schoolmaster. These agents carry on the work in their respective localities, the catechists assembling the people every day, morning and evening, for prayers, and on Sunday reading or preaching to them besides, visiting them at their houses, distributing tracts, &c.; while the schoolmaster, of course, is engaged in teaching the children. They are expected to keep a minute report of their proceedings, such as of the passages of Scripture read and explained, the persons visited, the number of the congregation at church, and of the children attending the schools, together with a statement of the lessons taught. These reports they, from time to time, present to the missionary for inspection, to enable him to judge whether they are doing their duty. As, however, it would by no means be safe or proper to trust only to such accounts, or to leave the work to be carried on only by these agents, the missionary frequently goes the round of his villages, stopping one or two days at each, to administer the Word and Sacraments to the people, to examine the schools and ascertain their progress, to inquire into cases of misconduct, and to reprove, or even to put out of the congregation such as have offended, to receive into the congregation converts either from heathenism or Romanism, or take back penitent backsliders. In addition to the above, it may be mentioned, that the missionary, from time to time, assembles the various agents under him, for the purpose of examining them as to their own progress in Divine knowledge and experience, and to give them further instruction in the truth as it is in Jesus. By some missionaries this is done more frequently and systematically than by others; but I rejoice to say, that this is a point to which increased attention is being given by all; it is one of the greatest importance, for nothing has more retarded the progress of Christianity than the inferior character of the agents employed.

But while thus attending to the welfare of those already Christians, the missionary has in view the evangelizing of the heathen around him. The way of proceeding with regard to these I have before intimated; but I may here allude to a point which sometimes occasions perplexity to those unacquainted with the character and social position of the natives of India. You have no doubt sometimes heard of whole villages or large bodies coming over to the missionary, and then, after a time, going back again to heathenism. Now, it should be known that people of this country band together very much, in smaller or larger communities, united by identity of interests and caste, and acknowledging one head. Each village has its head man, who exercises great influence over the rest, and directs them with no small amount of absoluteness;—indeed, so much so, that if he decides upon going over to the missionary, he can often take the whole village with him. Now, it sometimes happens that the people of a village want to gain some point with the authorities, and they entertain the notion, that they will be more likely to gain that point if they become Christians, and obtain the assistance of the missionary. Accordingly, they ask him to receive them; but, finding of course, after a while, that their becoming Christians has no way benefitted them in a temporal point of view, they return to heathenism. It may be asked, Why does a missionary receive at all a body of heathens, until he has some assurance of their sincerity? In answer to this, I would observe, that by the expressions, "coming over" and "receiving" I do not mean that the Missionary baptizes and takes them into communion; but simply that they, on the one hand, ask for, and he consents to put them under instruction. In such cases the missionary appoints a catechist or reader, to teach them the elementary truths of Christianity. This he would not be justified in refusing, even though he may have too good ground for suspecting their worldly motive. He regards the opportunity as a providential one for bringing them within the reach of Christian influence and teaching; and though often the matter ends in disappointment, yet sometimes those who come with a carnal motive, remain from better conviction. Proselytes from the Heathen are not baptized and received into the congregation, until they have undergone a long course of probation and instruction, and until, in the judgment of the missionary, they give such satisfactory evidence of their sincerity as to warrant their admission. It is too true, that even of those so tried and received, many apostatize; and it cannot be denied that in some localities, and in former times, sufficient rigor and discretion have not been exercised. Indeed, much, it will readily be seen, must depend upon the prudence and decision of character in the individual missionary; and no doubt sad mistakes have been made, and far too much anxiety has prevailed to swell the mere number of converts; but I most unhesitatingly avow my conviction, that far more attention is *now* given to the quality than to the quantity of converts, and that our missionaries as a body are very careful on this head, and are earnestly endeavoring to weed out that which is evil, and to introduce and act upon sound and healthy principles.

The foregoing, will, I hope, give you some idea of the general nature of missionary operations. A more particular account of the several branches thereof ought to follow; but this I must reserve to another letter, concluding, for the present, with a notice of a native congregation.

There is something very interesting and striking in the appearance of a well-ordered native congregation assembled for public worship. The people do not, as in England, sit on benches or in pews, but on the ground, and not indiscriminately but in groups—the men and women separate from each other. In the course of my tour I saw a great many congregations; and I do not hesitate to say, that their demeanor and attention to the service is, on the average, superior to that of English congregations. To one accustomed to the faint and feeble and partial responding of an English congregation, who so often make a clerk or the school children their proxy in this respect, it is almost startling to hear the loud, general, and distinct responses in a native church. In the latter, those who do not audibly join in the service form the exception: I fear that cannot be said of the former. At the standing parts, they stand as we do; but in the kneeling parts the body is thrown forward, and rests partly on the knees and partly on the forehead, which, with the hands clasped round the head, rests on the ground.—Their posture of humiliation and supplication is according to the Eastern mode of prostration; and I need scarcely say, it has a very lowly appearance, and very suitably represents abasement of spirit. In the sermon, it is a common practice for the minister, every now and then, to stop and question the people on what he has said, and make them repeat important pasaages. This has a good effect in keeping up attention, and in fastening the truth more surely in their minds.—These poor people much need to be treated in many respects like children; and it is both amusing and touching to see old and young, like good children, answering the questions put to them from the pulpit. How delightful would it be, if all those who so orderly and exactly make the responses, who so becomingly prostrate themselves in prayer and confession, and who with such readiness and docility submit to be questioned, were worshippers in spirit and truth of Him who is a Spirit, and really were imbued with the lowliness of Christ, and savingly acquainted with His truth! But, alas! as in all other congregations, while many exhibit the form, few only are under the *power* of godliness—the Christianity of the majority is but nominal—they are ever learning, but do not come to the knowledge of the truth.—This however, need not surprise us. Is it not so even in Christian England? While the seed of the Word finds but one good soil to fall on, it meets with three bad ones. "Many are called, but few chosen."

I remain, Rev. and dear sir, yours faithfully,
A. R. SYMONDS.

Madras, Oct. 23, 1848.

Conversions from Romanism.

We occasionally see statements in various religious newspapers of the great sensation the agent of some Society is creating, and the numberless converts which he is gaining from Popery, by an inflammatory harangue, or an evening lecture. We therefore extract the exposure of one of these cases from the *Western Christian Advocate*, and commend the judicious remarks of the editor to those who are disposed to lay great stress on these tales, as well as to get up a little gossip and slander on their own account.

CATHOLIC SECESSIONS—DR. GIUSTINIANI.

Mr. Editor,—Having seen, in a late number of your paper, an account of a great secession of German Catholics in Buffalo, which you had copied from the New York Evangelist, and being soon afterward in that city, at my quarterly meeting, I met with a gentleman whom I formerly knew in New York, and whom I asked about the great secession. He emphatically replied that the whole was a grand deception. He said that Mr. Giustiniani had published that he would, on a given evening, expose all the corruptions of Jesuitism, and urged the people to come out and hear for themselves; that the congregation was then unusually large, and that Mr. G. requested all who belonged to the Catholic Church to stand up, that he might see them; that they nearly all rose up, and that this was the whole of the reported secession, which was indeed no secession at all.

He also stated, that Rev. Giustiniani, in a conversation held in the city of Buffalo, upon being asked what had become of his converts from Catholicism, replied that they were well taken care of, that he had delivered over fifty-four families of them to the German Methodist Church in New York, and eleven families to Mr. Guldin; but that this must be kept to ourselves, or else the Catholics would say that we work for the Protestants, which would of course give them offence.

Having official superintendence over the German Methodist Episcopal Church in New York, I am prepared to say that there is not even the shadow of truth in the "fifty-four families," or any families, or individuals delivered over to the German Methodist Church in New York, from any such a quarter as is referred to.

While I feel it a painful duty to give this flat contradiction to the statement, I feel, also, at the same time, constrained to add, that wherever I have observed this movement of German Catholicism, in the boundsof my district, which extends from Baltimore to Buffalo, I have also become fully convinced that it is nothing more than a splendid humbug, and decidedly injurious to the cause of vital piety. Not only would it be difficult to find, among all the number of reported converts, one single, sound, and evangelical conversion to God, but what is worse than even this, is the reaction, yes, the withering reaction, which never fails to follow, as soon as the momentary excitement is over. The Pope and his agents have indeed the greatest cause of rejoicing in this movement, and I am assured that they actually do rejoice in it, inasmuch as nothing has happened for some time past that so effectually promotes their cause, and at so little expense to themselves, while it occasions such a heavy cost to their professed enemies.

Should any one be disposed to doubt the correctness of the above statement, he need only follow in the wake of the excitement that has been gotten up, and he will frankly confess that the half has not yet been told. He will see all the symptoms of a mob triumphantly defeated; he will find the few remaining ones at war among themselves, and with their teachers; he will see them gradually melting away and deserting the cause which they had espoused in the excitement, without knowing what it was; and he will find Popery more sneering and more confident than ever. Much more might be said on this subject, but "a word to the wise is enough."

Affectionately yours, JOHN C. LYON.
Cincinnati, Sept. 30, 1849.

We regret the necessity of publishing such articles as the one contained in our first page, from the pen of Brother Lyons. Truth, however, demands an exposition of such frauds, let the censure fall where it may. Nor do we consider that Protestantism will suffer by disclaiming any alliance with some of the means now avowedly employed for the overthrow of Catholicism. The universal diffusion of the word of God, the clear announcement of its truths in the preaching of the Gospel, and the establishment of the Christian Church, with its appointed ordinances and institutions, are the proper means for the overthrow of any system of error. No intrigue, no management, no appeal to passion or prejudice, no misrepresentation, should ever be resorted to by the friends of Christianity.

What may be the general course pursued by agents of the Protestant Association we know not; but we know that the public will join with us in condemning, in strong terms, such false reports as those mentioned by our correspondent; and if such statements remain uncorrected, confidence must be withdrawn from the managers of an association which permits such conduct on the part of its agents. Nor can those managers deceive the public by severe denunciation of Catholicism. Its errors are upheld by precisely the same course pursued by these agents, if our correspondent correctly represents them. Such errors can only be overthrown by the *truth*; and we rejoice that the *truth*, as contained in God's holy word, is amply sufficient to destroy all the errors with which the system of Papacy has overspread the world.

We are aware that in uttering these sentiments, we shall probably give offence. Many good and wise men so strongly abhor the evils of Romanism, that they tacitly approve of any effort which proposes to expose its evils. We join with such men in our abhorrence of these errors, but we cannot even tacitly approve of "doing evil that good may come." Once, at the invitation of a valued friend, we attended a lecture of the monk Leahy; but we left the room long before its close, desiring to hear no more. Well satisfied were we, that the cause of Christianity, the cause of purity, had nothing to gain by such inflammatory harangues. Indeed, we believe that intelligent Catholics by no means dread such agencies; for, if we can rely on their testimony, Catholicism has invariably been strengthened by the reaction which has followed such appeals.

Perhaps, too, we do not dread the influence of Romanism so greatly as do some of our cotemporaries. When intrenched behind all the political power of Europe, it was valiantly and successfully assailed by the early reformers. It yielded before the spread of the Bible and the simple preaching of the cross. And now that we stand on equal footing—that we have at least equal if not superior opportunities for the spread of our cause, we should be wanting in confidence in the soundness of our system, if we feared the issue. For ourselves, we have long believed that the cry about the spread of Romanism was raised and continued for sinister purposes. Money is raised under that pretense for purposes wholly different. In several instances, which have come under our own observation, we have plainly seen that the ammunition was collected against Romanism, but was expended against Methodism. Romanism is not increasing. She is transferring her forces from Europe to America, but she is losing by every transfer. Thousands are annually estranged from her communion, while only tens are attracted. But she heralds her additions, and is silent as to her losses. Protestant journals also herald her success; and hence an incorrect impression goes forth. It is time that this error was corrected; but, so long as it is found convenient to excite the sympathies of our incredulous neighbors in the east, for the purpose of building churches and founding seminaries in the west, we doubt whether the correction will be made.—*Ed. West. Chris. Advocate.*

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REFERENCES.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to WILLIAM BRADFORD, Principal of School for Moral Discipline, City Point. aug 11 tf.

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Application may be made to the Principal,
Aug. 25—3m$ D. S. ROCKWELL.

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REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

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Sept 29—tf

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Aug. 18,—tf

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George H. Swords Agent, 116 Broadway, N. Y.
m26tf

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Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

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November 11

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March 24—tf

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NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.
May 19.

FOR Church Cushions—Crimson, [illegible], Drab Blue and Green Worsted Damasks—Now receiving a large assortment. Also, Moreens—all colors; Carriage Makers' goods—Curtain Materials, Plushes, Velvets, &c., for sale by
F. S. & S. A. MARTINE,
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A PERSON well qualified to teach a parish school is desirous to obtain a situation. Good references given. Address X. H., at this office. Sept. 15—4t

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Sept. 15—tf

REV. WILLIAM[...]

PUBLISHE[...]

Daily [...]

PUBLIC WORSHI[...]
this city, and Brooklyn[...]
In TRINITY CHURCH, [...]
In ST. LUKE'S CHURCH [...]
Holy Communion e[...]
Sunday in the month[...]
In CHURCH OF THE AN[...]
In CHURCH OF THE H[...]
On Fridays, evening [...]
and on Saints' Days [...]
fertory, at 11 o'clock [...]
In EMMANUEL CHURCH [...]
In CHURCH OF THE H[...]
In GRACE CHURCH BRO[...]

Calenda[...]

25. Twenty-Fifth S[...]
30. St. Andrew, the [...]
DE[...]
2. ADVENT SUNDAY [...]
9. Second Sunday i[...]
16. Third Sunday in [...]
19. Ember Day.
21. St. Thomas the [...]
22. Ember Day.
23. Fourth Sunday i[...]
25. The Nativity of [...]
commonly called CHRIS[...]
of Psalms for the day.]
26. St. Stephen the [...]
27. St. John the Eva[...]
28. The Holy Innoce[...]
30. Sunday after Chri[...]

THANKSGIVING DAYS, AP[...]
November 29. Mass[...]
" " Penns[...]
" " Rhode[...]
" " Main[...]

☞ The Proper Servic[...]
ately before the Family [...]

From the Calend[...]

T[...]

Suggested by the removal of [...] BISHOP SEABURY to the Cit[...] the Diocese of Connecticu[...] New London, Sept. 12th, 1[...]

Why seek ye the for[...]
Within the earth's [...]
Why suffer ye not t[...]
To stay in their p[...]
What matters it wh[...]
Lies buried beneat[...]
When the sainted so[...]
To the welcome [...]

'Tis all that's left of [...]
A patriarch wise a[...]
'Tis meet his childre[...]
The love to a fath[...]
And some now stan[...]
Remember his bl[...]
And the grey-haire[...]
Doth his holy pre[...]

His counsels guided [...]
The young, and t[...]
Then gather within [...]
The bones of the [...]
The mouldering bon[...]
Who strove for a [...]
Who led the fight—[...]
And died with the [...]

Long, long ago, whe[...]
Her voice beyond [...]
Her infant voice—fo[...]
To succor and to [...]
When danger threat[...]
And none had *pow*[...]
He trusting in the A[...]
Traversed the oce[...]

A chosen one! with [...]
And his clear, far-s[...]
With a gifted mind, a[...]
And a will to do c[...]
Sealed with the cross[...]
And true to his sol[...]
He bore the power w[...]
On his consecrated [...]

Down from the long [...]
Handed through ag[...]
Since soldiers of the b[...]
The Apostles were [...]
Linking the present w[...]
By the Church's sac[...]
And onward still, whi[...]
With a name that [...]

Ye have raised a tom[...]
For the rest of the [...]
Where the voice of th[...]
And his footsteps m[...]
In the Church where i[...]
By her altar he love[...]
With her songs of prai[...]
Which his sacred mem[...]

Carve mitre and cross [...]
The first was his ear[...]
The last—the goal of [...]
Bless'd with the Red[...]
More lasting still than [...]
Are the works of hi[...]
Which he wrought to [...]
For the perfect Chur[...]

New London, Sept. 12.

Selected [...]

Extracts from a Charge [...] cese of Weste[...]
Delivered, August 15, 1849, [...] tion in Trinity C[...]
ON RELIGIOU[...]
BEING THE SECOND CHARGE [...] LL. D., BISHOP [...]

The Charge[...]
THE CA[...]

Faithful instructions [...]
Catechism is the next[...]
of the young.
Catechetical instructi[...]
tions and answers—is as[...]
imparting knowledge; a[...]
tuted one of the Socrati[...]
In the early ages of [...]
mens—the persons subj[...]
gious instruction—are w[...]
class connected with the [...]
brightest names of the [...]
this practice. A long li[...]
sons of the Church of E[...]